The LUTHERAN

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CHRISTIAN VOCATIONS

College girls discuss opportunities for life service

. No. 35

MAY 27, 1953

CENTS

LIFE

IT WAS SPRING when I stood again at my husband's grave. A new growth of grass lay apple-green upon it. Hyacinths and tulips had pushed their tender shoots through the warm earth.

A stone had been put in place to perpetuate his memory. A flag rippled from an iron eagle with outstretched wings—symbol of freedom and victory. The flag would be a continuing memorial of the chaplain's service to his country and the country's appreciation.

THE RUGGED HILLS lifted their trees with life-bursting buds to the blue sky above. The willows, along the creek below, were tippled with swaying, green fingers. In the valley below, a farmer turned the black soil with a tractor. A song-sparrow sang into the morning sunshine, and warmed my heart as the su shine warmed the earth.

I STOPPED AND GATHERED a bit of t earth. Fiercely I crushed it in my ha Too often I had asked God "Why?" Th gradually, by the power of the H Spirit, there was restored to me faith believe and strength to bear the lo The declaration of St. Paul came to with new and forceful meaning: "If this life only we have hope in Christ, are of all men most miserable—"

Then I, too, raised my voice in pra and thanked God for our Saviour a His promise, eternal as the hills about r "I am the resurrection and the life: that believeth on me, though he w dead, yet shall he live."

—ELIZABETH ANN DEA

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenkn the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valen
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Assoc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year.

Copyright, 1953, by the United Lutheran Publication House
Printed in U
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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VER PICTURE. Dr. Henry P. Van Dusen, president of New York's Union Seminary, talks rmally with students attending conference on Christian vocations for women. Sixty resentatives from 24 eastern colleges and universities attended the conference.

THE CHURCH IN THE NEW

McIntire goes after "Communists"

There wasn't much more for the fundamentalist leader, Dr. Carl McIntire, to say about the Revised Standard Version of the Bible. In an attempt to discredit the National Council of Churches, which sponsors the new translation, he had condemned the RSV as "more dangerous to human souls than arsenic is to the body."

This month Dr. McIntire opened a new front in his war on the Council. From the House Un-American Activities Committee he learned that the presiding bishop of the Protestant Episcopal Church, Henry Knox Sherill, once sponsored a congress of Soviet-American Friendship. Bishop Sherill is the former president of the National Council of Churches.

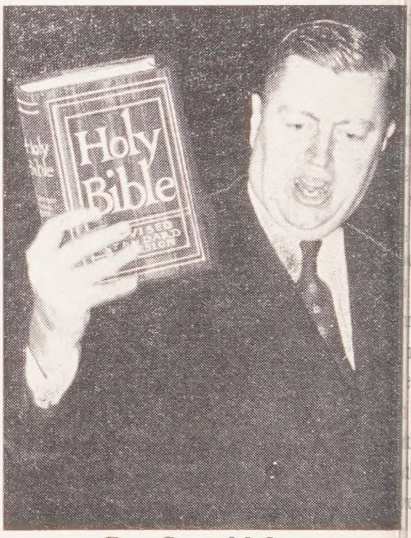
This was evidence that the Council is honeycombed with pro-Reds, McIntire concluded. His report did not mention that the bishop's American-Soviet sponsorship was in 1942, when the USA and USSR were allies, and that among other sponsors was Cordell Hull, then U.S. secretary of state.

To Washington this month McIntire took a petition, bearing 16,500 signatures, asking the House Committee to investigate Communists in American churches.

Petition was welcome

"It is very gratifying," said Representative Donald L. Jackson, "to those who are engaged in the investigation of the extent of the infiltration of communism in American life to feel that these thousands of people recognize the fact that churches have not been exempt from Communist infiltration."

Mr. Jackson said he would take the



DR. CARL MCINTIRE
From RSV to Communism

McIntire petition to the House of resentatives and call attention to sentiments of "thousands of loyal chu going Americans."

Representative Harold Velde, the American Activities Committee c man, was encouraged. He would ahead, he said, with his search for versives in the ranks of the clergy cause a minister is no "different any other member of American so as far as communism is concerned."

Episcopalians not impressed

The House Committee report w represented Bishop Sherrill as Communist was "an alarming, ine able action," said the Protestant copal bishop of New York, Ho Donegan. In a diocesan convention month he attacked Congressional C mittee chairmen for their "spurious

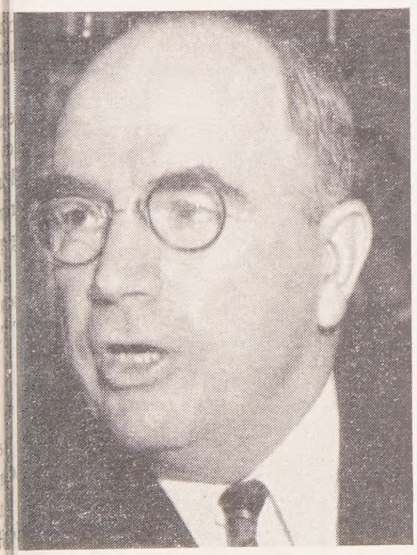
ism whose main intent seems to be nvestigate anyone who does not fit their pattern of narrow-minded out-."

he remark, the bishop told newsmen, aimed at investigating committees ded by Representative Velde and ator Joseph McCarthy.

ny clergyman "against whom there genuine evidences of subversive ac- or illegal activities" should be tried punished, said Bishop Donegan. But dy should give approval to investiga- based on "rumor, hearsay, or gossip responsible persons."

Newark an Episcopal bishop, Theo- R. Ludlow, told a church conven- that men such as Senator Joseph Mc- hy and his "carbon copies" resort to hical tactics "because they know that eactionary circles, both ecclesiastical social, there are Americans so eco- ically afraid and jealous of the lead- ip of such men" (Bishop G. Bromley am and Dean Francis Sayre) "that they want to see them smeared."

McCarthy, said the bishop, "thrives politically by creating fear and suspicion among his fellow citizens."



BISHOP G. BROMLEY OXNAM
Check the facts first

Oxnam gives advice

A formula for cleaning up the House Committee's technique of slandering innocent people was offered by Methodist Bishop G. Bromley Oxnam. The bishop is among those on whom the committee has gathered a file of documents.

The committee should drop from its files all references to membership in organizations which have never been declared subversive, the bishop proposed. "In the case of alleged affiliation with an organization which has been declared subversive," the bishop said, the committee is out to find out whether the accused person ever actually was a member. Also it should determine whether an individual resigned from such an organization before "the subversive character of the organization was declared."

Bishop Oxnam said that "an individual on whom a file is compiled should have the right to review such a file" and "to submit his own evidence" in self-defense. No file material should be made public outside Congress unless it has been carefully investigated.

A committee member, Representative Kit Clardy, said Bishop Oxnam's recommendations for verifying its file materials "would utterly destroy the investigating process."

India and the missionaries

Nobody seemed positive this month as to how far the government of India intends to go in its new policy of restricting foreign missionaries. "Deep concern and alarm as to the future" are felt among Christians of India, said Mr. E. C.

Bhatty, India's National Christian Council secretary.

Missionaries can come to India only for medical, educational, or social service work, it was announced in April by a cabinet secretary of the Indian government, Dr. K. N. Katju. That would exclude those who come primarily as evangelists to win converts to Christian faith. "There seemes to be an organized attempt to disrupt the good relations which have existed so far between Christians and their fellow-countrymen," said Mr. Bhatty. Communists had raised the missionary question, he guessed, in an effort to discredit India in world opinion.

The Syrian Christian Congress, meeting in Trivandrum this month, asked the Indian government to reconsider its policy on foreign missionaries.

Southern Baptists stand alone

Biggest American denomination which refuses to share in any interdenominational co-operation is the Southern Baptist Convention. This month the Baptists seemed more determined than ever to live alone. At their annual convention in Houston they voted out of existence a committee set up to study relations with other denominations.

Baptists won't send any delegates to a study conference on international affairs to be held in Cleveland in October under National Council of Churches sponsorship. "We are like a healthy, wealthy, attractive young lady," the convention president, Dr. J. D. Grey, told Baptists. Interdenominational councils "are making eyes at us." But "we will not even drop our handkerchief to invite or encourage their attention."

Catholics propose school law amendment

Roman Catholic bishops suspected that they had gone too far this month in proposing that the Wisconsin legislatu strike out the word "public" wherever is used in the state school law. T amendments were proposed at the requ of the bishops, but withdrawn for furth study when Protestant groups object strenuously.

Protestants said the amendments we an "attempt to confuse the separation parochial and public schools." Th would open the way "for all sorts of ju gling in the relationship of public a private schools to the law, and open dangerous door, involving bus transpo tation among other things."

Last year the state superintendent schools cut off public funds from public schools taught by Roman Cat olic nuns. Amendments proposed by t Catholics would transfer supervis power from the state superintendent district or county boards.

Lutheran mother objects

Augustana Lutheran congregations Illinois were appealing for funds t month to support Mrs. Dorothy Lars in her suit to halt state aid to the John burg school which her children atten Children of the district, including Pr estants, are required to attend a scho listed in the *Catholic Directory* as a par chial school.

All teachers wear the garb of a Cat olic order. The teachers openly seek win the children to the Roman Catho faith. Some textbooks promoting Cat olic teachings are used.

Twenty-six Illinois schools, supporte by public taxation, are conducted by t Roman Catholic Church as parochi schools.

Luther in Minnesota

"Martin Luther Show-Cases into Smasheroo in Minneap!" was the w *Variety* told the entertainment world th

"PICTURE OF THE MONTH"
Endress, Stewart, Empie, deRochemont

e Luther film had pulled standing-om-only attendances at a Minneapolis eater this month (*see page 33*). Suc-ss in the first city where the film was fered to the public is likely to open the ors for the picture in downtown the-res in scores of other cities.

Cleveland, Houston, Atlanta are next the list to see the film made in Ger-any last summer. General release roughout the country will probably be layed until autumn.

The Luther film was selected from nong all new feature films as the "Pic-re of the Month" by the Protestant otion Picture Council. A plaque was warded by Mr. Ford Stewart to Henry ndress, Dr. Paul C. Empie, and Louis Rochemont (*see photo*) for their are in creating the film biography.

hildren lost

During three years in the mid '30s, infant baptisms in the United Lutheran Church averaged 31,140 a year. During three years in the late '40s—when these children were old enough for confirmation—average transferred from "child membership" to "adult membership" by confirmation was only 21,580 a year. Nearly a third of the baptized children had been lost somewhere along the way.

Detailed information on this point had been gathered in the American Lutheran Church, it was reported this month. It revealed a situation much like that in the ULC.

A survey of 724 congregations indicated that 72 per cent of the children baptized in the ALC congregations over a 15-year period had been confirmed at the proper age. Highest percentage of confirmations of individuals baptized in infancy is in rural districts, the survey showed. In country parishes the rate is 76 per cent. In big cities it is 65 per cent.

More missionaries

Two hundred American Protestant foreign mission boards had 18,004 missionaries in overseas service in 1952, it was reported this month by the Missionary Research Library in New York City. In 1950 the number had been 15,000. The mission agencies are spending nearly $85 million a year to support their overseas work.

Methodists have 1,527 missionaries, the report stated, Presbyterian USA 1,176, Seventh Day Adventists 1,107 Southern Baptists 855.

Of 2,100 North American missionaries who left China since 1950, it was reported, 856 have been reassigned to other countries. Many have taken posts in the United States and Canada, and 213 have retired.

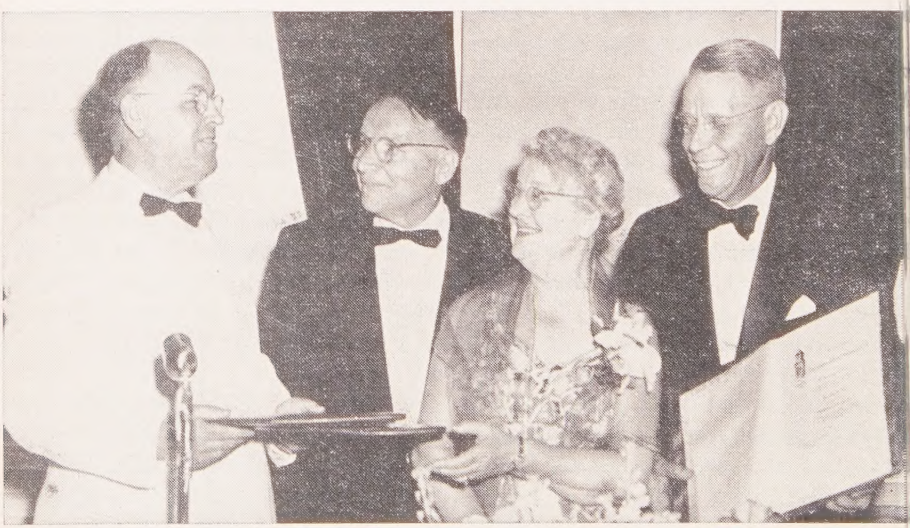
Episcopalian open communion criticized

Most of the Protestants in New Hampshire were represented at an interdenominational conference in Manchest this month. The group was called t gether by the state Council of Churche Protestant Episcopal Bishop Charles Hall invited all to participate in an "ec menical communion" which he cel brated.

"Only by a growing unity in worsh and witness shall we prevail against th godless forces of the world," Bishop Ha explained in an address in Boston th month. The Episcopal Church mu avoid "standing apart from o t h e churches in sober isolation," he warne

The bishop's "general invitation baptized communicants" of various d nominations "strains the loyalties of gre numbers of churchmen and introduces divisive element into the life of th church," protested the American Churc Union, Episcopal "high church" grou

In England the *Church Times,* Angl Catholic publication, suspended its lis ing of preachers scheduled in London



CHURCHMEN GET AWARDS AT WASHINGTON PILGRIMAGE

"Clergyman of the year" is Baptist Pastor Louie D. Newton, Church Manageme *editor William H. Leach announced at this year's "Washington Pilgrimage of Ame ican Churchmen." "Layman of the year" is George E. Stoll of Louisville. "Laywoma of the Year" is Mrs. Leslie E. Swain, a past president of American Baptist Conventio*

Paul's Cathedral this month because
n-Anglican clergymen had been in-
ed to preach. The *Times* decision was
"puny thunderbolt," said the *Church*
England Newspaper.

ilippine schools will teach religion

Classes in religion will be conducted
ring regular school hours when the
v school year opens in the Philippines
June, it was announced this month.
achers will be provided by churches.
The decision is a victory for the Ro-
n Catholic Church, the only church in
sition to supply teachers in most of the
nools. Catholics brought charges against
ilippine school officials for trying to
ck the plan which calls for three half-
ur periods of instruction weekly. The
icials are members of a Masonic com-
ttee which worked "for the elimination
religious instruction" from the schools,
e Catholics said.
Until now the classes were permitted
school buildings before or after regular
nool sessions.

ousand expelled from German schools

More than 1,000 young Protestants
ve been expelled from schools in East
ermany for refusing to renounce the
urch youth organization, *Junge Ge-
einde*, officials report.
Expulsions are the result of a series
Communist-sponsored mass-meetings
Soviet Zone schools at which students
ere given the choice of signing state-
ents that they would sever relationship
ith the church organization or be ex-
lled.
Bishop Moritz Mitzenheim of the
vangelical Church in Thuringia issued
pastoral letter exhorting members of
e *Junge Gemeinde* not to let themselves
e "intimidated" and asking parents to
trengthen the faith of our youth."

And so forth

There is some question about the election of Dr. Dick Helander as bishop of the Strangnas diocese in Sweden, it was charged by theologians of the University of Uppsala. Detectives began investigation of mimeographed letters attacking rival candidates which were circulated before the bishop's election. They sought to determine whether the mimeo stencils had been cut on typewriters in Dr. Helander's possession.

Whether Dennis Glavas is a Jew or a Roman Catholic was the question before Justice Jacob Panken in New York City's Domestic Relations Court this month. The mother, a Jew, had the child circumcised according to Jewish ritual in his infancy. The mother was hospitalized during an illness when the boy was four, and the father brought him to a Roman Catholic priest for baptism. The judge ruled the child is a Jew, not a Christian, and that a child's religion cannot be changed without the consent of both parents.

The congregation of the West Oxford Baptist Church in North Carolina refused to sustain their pastor's verdict last month when he ruled that a bride could not wear a bare-shoulder dress at her wedding in the church. The pastor, the Rev. Homer Nichols, resigned.

Among prisoners of war held in United Nations camps in Korea, there are 642 who hope to study for the ministry, reported U.S. Army Chief of Chaplains Ivan L. Bennett. There have been 30,000 prisoners enrolled in Bible study courses in the camps, he said.

Young Roman Catholic women planning to be married this spring attended a week-end retreat this month at Alhambra, California, preparing for marriage by 48 hours of prayer and meditation.

World News Notes

Unconditional surrender in Korea

In mid-May it seemed that the United States was stalling in the Korean truce negotiations. As soon as Communists accepted basic points of the truce proposal adopted in the United Nations Assembly last December, U.S. negotiators shifted the terms radically.

All North Korean prisoners who do not wish to return home will be set free on the day the truce is signed, the U.S. proposed, without giving the Communists a chance to urge these men to come back to North Korea. Only Chinese prisoners who are reluctant to go home will be held by a commission of neutral nations.

Communists had conceded the main points the United States had urged: the neutral nation commission will include India, Sweden, and Switzerland. Prisoners will not be removed from Korea while their future is being determined. The period for the prisoners to think over the situation is to be no longer than four months.

If, after four months, any prisoners haven't decided to go home, said the Communists, let their fate be decided by the political conference which is to consider the general questions of peace in Korea after the armistice.

Last week there was suspicion throughout the world that the United States does not want a Korean truce unless the Communists are ready for unconditional surrender. Some Americans seem to hope for an all-out military offensive against the Asian Communists, which they expect to result in a smashing victory.

Scarcity of women

The United States had run into a problem this year: there aren't enough young, unmarried women. Due to the low b rate in the '30s, the 18 to 24 age gr is smaller than other groups in the An ican population. The recent high rat marriage has cut down the number young women who are free to take j

Result is, said the U.S. Departmen Labor, that there will be a shortage nurses and schoolteachers for six seven years. These professions must made more attractive to young wom and older women must be recruited the urgently needed services, the La Department warns.

Negro elected in Atlanta

For the first time in history a Ne won nomination to Atlanta's Board Education in the primary election May 14. Dr. Rufus E. Clement, pr dent of Atlanta University, got 22, votes. His opponent, J. H. Landers, the board since 1927, got 13,936.

The nomination assures Dr. Cleme election. "It isn't a personal victo It's a victory for the people," said Clement. "The white population is re to try to work constructively with Negro population."

Security in Baltimore

Americans who want a world gove ment now were meeting this month Baltimore. They are the United Wo Federalists—a loyal, idealistic group.

A Baltimore reporter noticed agents the state attorney general in the au ence, and discovered what they were to. They were taking down the nam and automobile license numbers of who attended the meeting. Under Ma land's anti-subversion law, it was plained, it is necessary to be suspici of all kinds of organizations.

THIRTY-FIVE THOUSAND families who ould have moved from the slums to ean, decent homes may have to change eir plans. The House added a rider to n appropriation bill forbidding the Pub- c Housing Administration to approve ny new contracts for the construction low-rental units after July 1.

The Truman budget included funds r the construction of 75,000 homes in ousing projects subsidized by the fed- al government. The Eisenhower bud- t reduced the figure to 35,000. But e House decided it was time to call a lt to the entire public housing program. In addition, it slashed other phases of tional housing activity. It refused to edit cities with the cost of schools and aygrounds as part of their contribution slum clearance projects. It abolished e Office of Racial Relations in the ousing and Home Finance Agency. It ithdrew funds for co-operative housing d for research to explore ways to cut ousing costs.

What public housing is

The Housing Act of 1949 established a national policy the providing of a ecent home for every American family. ut of a million homes built annually, authorized the government to help nance the construction of 135,000 velling units a year for rental to fam- es of low income. But each year, Con- ess has cut the program to 50,000 mes or less.

People who have seen public housing ojects in our cities know they provide fancy frills. They are usually "row houses" built of concrete block, cheap but substantial. They differ from the slums in being clean and light, having toilets and running water, and providing playground space for the children.

Construction of public housing projects is done by local builders. Costs are met by long-term interest-bearing bonds. The projects are operated by housing authorities appointed by the city government. These local boards screen the applicants to be sure that only bona fide low-income families get the benefits.

Two-way assistance

The federal government assists with the cost in two ways: it lends the city the money to get started until it can float its local bond issue; it makes an annual contribution for a stated term of years to enable the rents to be kept at a low level. This annual payment is the only real subsidy, and is made to help get underprivileged families out of the slums.

Most Americans agree that big-city slums are bad. They serve as breeding places for crime and disease, and contribute to the breakdown of human values. But slums cannot be wiped out by magic. There must be some other place where poor people can afford to live before slums can be eliminated. Public housing provides an alternative.

Senators have traditionally been sensitive to the housing needs of congested cities. The Senate may decide to reverse what the House has done and authorize the construction of 35,000 low-rent dwelling units. If it does, the final result will be a compromise. The attitudes of Senators will be affected by what they hear from the folks back home.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen, Washington representative of the NLC, writes a page on national news each week for THE LUTHERAN.

Bells and Bullets Mix in Jerusalem

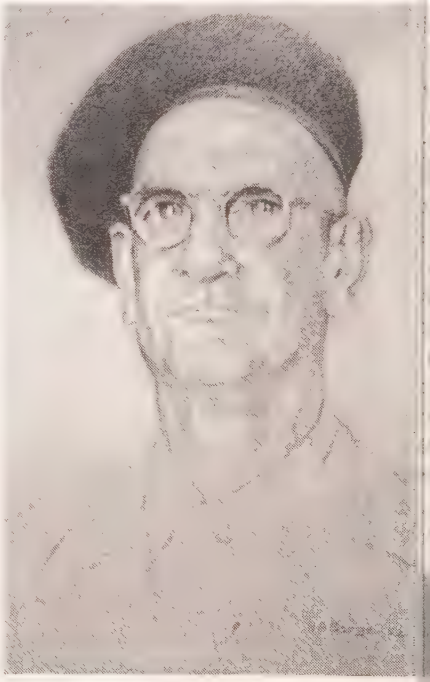
By EDWIN MOLL

But conflict in the Holy City has not kept Lutheran from a faithful worship in the Church of the Redeeme

AS RECENTLY AS 1948 when Arabs and Jews were locked in desperate conflict there were times that the balmy air above the Holy City of Jerusalem was riven by the strangest of cacophonies. Simultaneously sirens screamed alarms to the populace to take cover, bullets whistled overhead and splashed against stone buildings, dull detonations told that shells were falling, the clump of hob-nailed boots on cobblestones and agitated shouting announced that soldiers were scurrying to their stations. It might be morning of the Lord's day but the battle was on.

Nothing daunted, muezzins climbed the steep steps of minarets to call the faithful to prayer. Nothing dare prevent this from being done five times in every 24 hours and one of these times had come. Bells, church bells, loosed their iron tongues to summon the followers of Christ to Christian altars—the odd metallic clanging of the Greek Orthodox bells in the squat tower of the Church of the Holy Sepulchre; the molten-golden notes of the bells in numerous Roman Catholic steeples and convents; the methodical tolling of single bells in Armenian, Coptic, Syrian and Abyssinian monastaries, reminiscent of the bells on railroad engines in the U.S.A. Bullets and bells! Sirens and songs! War and worship! All mixed together in an ear-splitting, terrifying, maniacal medley.

Dr. Moll is director of the Near East branch of the Lutheran World Federation.



DR. MOLL
From a recent sketch

SHARP EARS could hear through a above this frenzied tumult the bells of t Lutheran Church of the Redeemer. The are no finer bells in the Holy Land th the three which are housed in the i posing white-stone campanile tower the Church of the Redeemer in the ve heart of the ancient walled-in city Jerusalem—the one richly deep-voice the second mellow, the third swee silvery. The three blend in perfect ha mony.

THE GLORY OF OUR Lutheran Church the Holy Land has been and continues be unfaltering loyalty and courage. here a few of her members might have ailed and fled, proving the exception the rule, others quickly filled the gaps d still others came to swell the size of e Sunday congregations.

Confirmation classes rapidly grew. A oir of 30 voices enriched the services. hildren came in increasing numbers to nday school. Auxiliaries such as a oung People's Society and a Ladies' Aid rang into being. When some gifted pen rites the epic record of heroism and yalty made by our church in foreign nds in recent convulsive years—in hina, Japan, New Guinea—a small apter will surely be given to the Lueran Church in the Holy Land.

All of which demonstrates again the ystical, dynamic, overcoming power at floods human hearts in which the oly Spirit is allowed to take up His ode, "Ye shall receive power after at the Holy Ghost has come upon you d ye shall be witnesses unto Me."

LUTHERAN CHURCH IN JERUSALEM
Its imposing white stone tower rises above the heart of the ancient city

CONFIRMATION CLASS OF 1953 AT JERUSALEM
Twenty-five young Arab Lutherans made their vows

Is it not in times of testing—and the more iniquitous and perilous the times, the surer the test—that the dross is burned out of the gold and faith is given the opportunity to shine forth most brightly?

What does this mean to you? Of what particular concern is it, except as a story more or less thrilling? Surely you are gratified that valiant Arab hands have been and are holding on high the flag of Calvary in the very heart of the city where our Saviour wrought the redemption of mankind. But your interest reaches deeper than gratification—it is participation, though you may be little aware of it! The story is simple.

PRACTICALLY ALL our people are refugees. They were exiled from their homes together with 890,000 other Arabs to make room for the State of Israel. They lost everything—homes, shops, orange groves, olive trees, sheep, donkeys. They are now dependent on the Near East Branch of the Lutheran World Federation which, through Lutheran World Action, provides them work, if possible, and food, medicines, and education.

Were it not for your gifts there would be no hands to ring the bells to summon the people to God's House, there would be no pastor, there would be no organized, flourishing congregational life. Lutheran World Action makes that possible.

Also in Bethlehem, and Beit Jala, a picturesque village adjoining Bethlehem, there are active growing Lutheran congregations. The members of these congregations are largely inter-related. All of them are being ministered to, with things spiritual and material, by the LWF. All of them manifest a deep loyalty and a grateful attachment to the church. All of them will continue to look wistfully to the Lutheran World Federation for the necessities of soul and body.

THE MASTER'S TOUCH

IN A TOURIST HOTEL in Norway, the guests, much to their disgust, were awakened morning after morning by a little girl in the lobby playing a halting melody with one finger.

One night the great musician, Edvard Grieg, registered there. Awakened the next morning, he dressed, went down and took the child in his lap. Shortly, the guests heard the same one-finger melody, but mingled with it the rich chords and harmonies supplied by the master.

Life can be like that for you and me. Our own thin and stumbling melodies can be filled out by the music of heaven itself, if we let the Master take over.

—ALVIN N. ROGNESS in *The Age and You* (Augsburg)

THE FUNDAMENTAL and basic truth of the Christian religion is that Jesus Christ is God manifested in the flesh; that he not only lived a truly human life many years ago and was cruelly put to death, but rose again from the dead and is still *alive in our midst today*.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

Seeing on TV Is Believing

By JACK HARWELL

Lutheran pastor in Texas is leader in Houston's effort to bring the Gospel into homes of those who need it most

ONE OF THE MOST powerful influences for good or evil in the world today is a little square box which sits in the living room of 850,000 Texas homes and in millions of others over the nation.

Television is here to stay and the purposes for which we utilize the new media —or fail to utilize it—may determine to a very great extent the kind of world in which we will live from now on.

It is imperative, therefore, that leaders of Lutheran churches learn to use television more effectively in carrying forth the gospel of Christ, a Lutheran pastor who sees the handwriting on the wall said in Houston, Texas, recently. He was the Rev. Del Dolton, TV chairman of the Houston Council of Churches and of the Houston churches of the National Lutheran Council.

Mr. Dolton said that "today, with television at hand, the length of time it takes to mold a man's mind has been frightfully shortened. This is our age," he declared, "and television is already a part of it. The church ought not to come too late with too little."

THREE YEARS AGO, Pastor Delmer I. Dolton enrolled in a television course at the University of Houston. He attended classes mornings and carried on the regular pastoral duties at St. James' Lutheran Church afternoons and nights. Now the 33-year-old minister, several courses and many midnight hours later, holds a masters degree, with a major in radio and television.

So far as he knows, he is the only Houston pastor who does, and one of the few in the country who have any professional training in producing and directing TV programs. There are many ministers, however, who have now had practical experience.

"Most religious programs we see are indications that we are not taking full advantage of the opportunities afforded us," says Pastor Dolton. "We need to know what is included in the planning, preparation and presentation of programs, and what are the limitations and possibilities of the TV cameras."

THE PASTOR SAID one of the main weaknesses many programs illustrate is that the speaker, thinking only in terms of sound, delivers a sermon which might well have been presented on radio. "We fail to make use of television's visual impact," the minister declared.

"From the viewpoint of the station alone the least we can do is to present good programs. When the managers give us their high-priced time on the air, it is not fair to put on just any program when we may lose the station some of its listeners by so doing. There is no captive audience here."

Pastor Dolton and those who work with him in preparing the programs of the two church groups spend approx-

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Mr. Harwell is religious news editor of the Houston Post.

imately an hour of preparation for each minute of the telecast.

"IF YOU DON'T BELIEVE television is influencing the lives of the American people today, just ask the advertisers who are spending millions on it," Pastor Dolton advises. "Studies indicate that children spend approximately three hours per day in front of the family TV set. They are being constantly influenced. Leaders of many denominations have found that television is a very hardy rival for getting the attention of the people when it comes to night services and calls made in the home.

"Church members and pastors alike must not only censor objectionable aspects of TV, but they must also realize the tremendous possibilities opened up to us by the new media. Many of us have a negative attitude toward programs which are presented, but we don't do anything constructive to remedy them."

One of the best examples of what can be done in this field has been provided by the Lutheran churches of Houston, working in co-operation with other denominations and KPRC-TV. During the past year and a half, the churches' one program alone has produced a profound effect upon the religious life of the area.

Television and the churches have brought religion into the home and made it a dynamic force. They have done this in three main ways:

1) They have given the people of Houston a workable knowledge of their own religious beliefs—something many of them did not have before.

2) They have built up an understanding and appreciation of all religions, so that each person may have an opportunity to choose his own type of religion without prejudice.

REV. DELMER I. DOLTON
TV is here to stay

3) They have brought into th churches, and into the creative activitie associated with them, individuals wh have never before belonged to an church.

The religion-TV combination in Hous ton has also given the spiritual leade of the city an opportunity to work tc gether, to realize that none has horns that all are human, and that all can joi sometimes in co-operative projects fo the best interests of the community.

While the "Strength of Our Nation program is also for those who go t church, it is conducted primarily fo individuals who have no religious af filiation.

It has brought numerous letters t both the preachers and the station, an has proven conclusively that audience today are hungry for excellent religiou programs if only they can get them.

And because understanding, in many ases, has replaced fear and prejudice, ouston people of all religions have be- an to appreciate the value of beliefs her than their own.

One of the main problems faced by eachers for a long time has been that eople who need Christ most are the nes who never go to church. Television one of the most effective means yet evised for taking the Gospel where the eople are—in their homes. In the pres- ntation of the programs, however, there ust be real technical skill and the crea- on of a script which will hold a person's ttention whether he is religiously in- ined or not.

If a show arouses a listener's curiosity nd keeps him watching—because he ants to know more about what is going n—he will probably stay tuned in in- ead of going for a drink of water.

And from the place where a person ants to know more about religion, it is sually only a few steps to the front oors of a church, Pastor Dolton said.

One of the most important technique ssons learned so far, however, is that a religious program must establish personal contact with an individual listener. The man who is conducting it must get away from the idea that he is addressing a large congregation.

He must feel that he is talking face-to-face with an individual who has spiritual problems and who is seeking help to meet those problems. The informal mode of conversation is usually better than a "preachy" tone.

Citing the 20th chapter of the Gospel according to St. John, the pastor recalls that eight days after Christ first appeared to His disciples after His crucifixion, they were gathered in a house when Thomas, the doubter, said, "Unless I see, I will not believe."

The Apostle John later related that although the doors of the house were shut, Jesus came and stood among His followers saying "Peace be unto you."

Behind many closed doors today, there are people, like Thomas, who say, " 'Unless I see, I will not believe,' " the pastor said. "By means of television, we can go with the Lord behind those doors to bring peace and joy to those within."

The God who controls the rolling planets and the unruly nations also carries the toddling lambs. Along with His majesty and power go tenderness and grace. "God is our refuge and strength." The Lord is our Shepherd, too.

The more mature men become the more they recognize the gentleness of true gianthood. The more power in the locomotive, the more smoothly it eases the train out of the station.

—Ralph Sockman in *Here Is My Method* (Revell)

Most Christians today appear to seek a sort of vaccination against Christianity, with a solution of one part Christianity and nine parts respectability, racial inheritance, ecclesiastical regularity, good fellowship and geniality. The grace of God is so diluted by this inoculation as to make Christianity powerless to excite or disturb.

—Bernard Iddings Bell in *Crowd Culture* (Harper's)

The Pulpit Looks at the Pew

By AMOS JOHN TRAVER

Preachers have a big responsibility, but so do hearers. Here are some suggestions for those who listen to sermons.

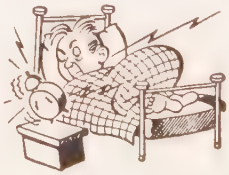
DO YOU SIT in a pew Sunday after Sunday and look up at the preacher? Did you ever think how much you have to do with his sermon? Recently I read a very good paper on the subject, "The Pew Looks at the Pulpit." It told just what a layman expected from his preacher. Shall we turn the tables and tell some of the things your pastor sees in the pew?

Preaching is a two-way street. Unless the pew does its part preaching comes to a dead end. Good preaching is never directed to the walls or the chandeliers. It is person-to-person business.

The attitude of the pew is important. Attentive ears lift a preacher to his best. An alert preacher knows whether his people are present only in the flesh, while their interest is somewhere else. He knows whether his message is striking a receptive spot in someone's heart. The faces he looks at betray his listeners.

PREACHING IS GOD communicating His Word through the preacher. No matter how good the contents and organization, a sermon is a failure if nothing happens in the pew. I like to look at people when I preach. I see before me something more interesting than a vague sea of hats and heads and faces. I do not like the custom in many churches of turning a spotlight on the preacher and leaving the congregation in the dark. No doubt it is restful for the pew. Tired worshipers can let their eyes close without the preacher finding them out. Better turn the spotlight on the congregation! I want to know whether I am beating the air for my own benefit or whether I am getting my message understood and accepted.

Salesmanship is a very inadequate word to use in reference to preaching. Yet there is an element of good salesmanship in good preaching. No salesman wants to try to sell a bill of goods without looking his customer in the eye. The line he takes will be influenced by the expression on the face of his customer.



To be physically, mentally and spiritually alert is the responsibility of each occupant of the pew. Too often I have looked down on a congregation of bored, tired faces, showing signs of a misspent Saturday night. Sometimes I have found the key to awakened interest. At other

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Dr. Traver is a professor at Hamma Divinity School, Springfield, Ohio.

es nothing seems to stir their interest. w important is a sermon? How im- tant is God's Word in our lives? To led to understand God better, to love n more and to serve him with greater secration—all these are within the ectives of a sermon. To be rested in ly, awake in mind and eager for truth, se are responsibilities of the pew.

IT WOULD be wonderful if I could look vn from the pulpit on a church full of le literates. Why should I need to cribe in full detail Bible people and dents with which every Christian uld be familiar? I would be helped in aching if I knew that my people had d the lessons for the day before com- to church. It would be still more in- ation to know that they had read their les in their homes each day.

What about the recent religious books lay reading coming off the presses se days by the scores? Can I count on people's reading something more per- nently worth while than the news- er? Can I make a reference to an cle in THE LUTHERAN and see a re- nsive light in the eyes of many who read it?

Can I preach on the great doctrines the church and find responsive faces king at me? Of course, my language st not be the jargon of theology. Can ke for granted that the catechism is a forgotten book? Must I entertain ier than instruct? "Story sermons" are so popular with so many! In news- paper terms there is hard and soft news. Three-fourths of most newspapers is given to soft news, easy to read and not worth remembering. What a spur it would be to the thinking processes of the preacher if he dared preach more hard sermons, sermons that lead the pew out of the shallows of sentiment into the depths of truth.

I SHOULD LIKE to preach to a congre- gation that I know has been praying for me. On the subjective side, that would be good for the pew. No one who has prayed for his preacher will sit back, either in antagonism or neutrality, chal- lenging the preacher to interest him, or even to change his prejudices. He will be eager to hear the Word.

But there is much more to prayer than this. As God's ordained messenger, your preacher needs a constant inflow of the power of the Holy Spirit. He must be enlightened to know the truth and in- spired to tell it clearly, sincerely and ef- fectively. There is no more demanding business in the world than preaching. Pray for your preacher!

The sermon is an important part of a service of worship. There are others equally as important. Lutherans do not come just to hear the preacher (or do they?). They come to worship. I have found that a congregation that enters heartily into the confession of sins, re- sponsive readings, hymns, chants and all that our common service prescribes will

be responsive to my preaching. From the man who stands glumly, his mouth tightly closed during the singing of a great hymn of the church, I expect little when I look down at him from my pulpit. The service is a perfect whole in which the sermon is only a part. No part should be neglected, including the offering. If the rest of the service means what it should to the pew, there will be good listening.

"I WAS GLAD when they said unto me, let us go into the house of the Lord." Happy faces are a help to a preacher. Deadpan faces are discouraging. The only way to make some of them light up is to say with emphasis, "Now, in conclusion."

Americans have cultivated a pose called by the unenlightened, "the poker face." We Lutherans rightly object applause in the church, but there is no ing in the book that prevents a Luther from letting his appreciation show in face. I might suggest that a nod of head (eyes open, of course) is not of place when you agree with preacher. Your preacher will know y are with him.

Preaching has been one of my great joys in the ministry. In every congre tion I have found responsive faces flecting responsive hearts. I can shut eyes these years later and see the always in the same pew, always sym thetic, sometimes questioning, more of approving. They have lifted me to best.

Dr. George Buttrick tells of a m who said that he had heard John Her Jowett preach many times. "What awful responsibility" was Buttrick's co ment. Your preacher is probably Jowett or Buttrick, but it is still " awful responsibility" to hear his serm as great a responsibility as to preach Good listening next Sunday!

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WE CANNOT RECEIVE TRUTH without being attuned to it any more than a radio can receive a program from a transmitting station without being tuned to its wave frequency. Only they who permit the Holy Spirit to attune them with the truth can come to a saving knowledge of God. Jesus said, "Every one that is of the truth heareth my voice."
—HAROLD FLOREEN in *Pictures of the Way* (Augustana)

RESULTS OF THE recent Billy Graham crusade in Pittsburgh are still manifest. A young girl of the primary department of our Sunday church school had listened with interest to the daily broadcasts, and consequently had added a new word to her "biblical" vocabulary. While reciting the Beatitudes one Sunday morning, she said, to her teacher's dismay: "Blessed are ye, when men shall 'revival' you, and persecute you . . "
—JAMES B. HUNTLEY

TUDY IN STATISTICS

JOHN H. SARDESON

Figures in 1953 Year Book reveal ULC has 20 congregations with communing memberships of more than fifteen hundred

THE 1953 *Year Book of the United theran Church* yields interesting infor- ation in innumerable areas. One such a concerns our large congregations. the United States, 85 congregations onging to the ULCA have a com- ining membership of 1,000 or more. venty of these have 1,500 or more mmuning members. Nine have 2,000 more. The largest—Trinity, Fort ayne, Indiana—has 2,402.

As would be expected, Pennsylvania s by far the largest number of the 85— , or 41 per cent of the total. Wisconsin second with 12. By synods, Central nnsylvania ranks first with 16 of the . The Northwest Synod is second with , and the Ministerium of Pennsylvania rd with 12.

Forty of the congregations are located cities of 100,000 or over, with 21 in ne one of the 15 largest cities. Twenty- of the 85 are in cities of 25,000 to ,999. The smallest community sup- rting one of the 85 is Gettysburg, nnsylvania. Milwaukee, with five, has e largest number of the large congrega- ns. Five cities—Allentown, Buffalo, inneapolis, Philadelphia, and York ch have three.

Only three of the congregations use a guage other than English, two also ing German and one listing Latvian. ly 27 of the congregations have more n one pastor. None has more than ee.

THE LARGE congregations show a relatively high percentage of confirmed members communing. Nine of the 85 had a percentage of 90 or more. Eighteen more were above 80 per cent. Reaching 70 per cent or above were 26 more. Highest percentage was 96, with two at 95; the lowest, 44.

Ten, five of them in Pennsylvania, were below 60. Seventy per cent of the congregations had a communicant percentage above the ULC average of two-thirds.

The largest congregations are:

1. Trinity, Ft. Wayne, Ind.
2. St. Matthew, Hanover, Pa.
3. St. John, Des Moines
4. Luther Memorial, Madison
5. Holy Trinity, Minneapolis
6. Trinity, Rockford, Ill.
7. First English, Mansfield
8. Kountze Memorial, Omaha
9. North Austin, Chicago
10. Holy Trinity, Akron
11. Christ, Allentown
12. St. Matthew, York
13. St. Luke, Reading
14. Augsburg, Toledo
15. Trinity, Pottsville, Pa.
16. Zion German, Johnstown
17. Holy Communion, Racine, Wis.
18. First, Altoona
19. Salem English, Minneapolis
20. Christ, York

Three of the congregations spent more for benevolence than on current expenses, and several more approximated this division.

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e Rev. Mr. Sardeson is student pastor at rnell University, Ithaca, New York.

I TOOK GOD SHOPPING

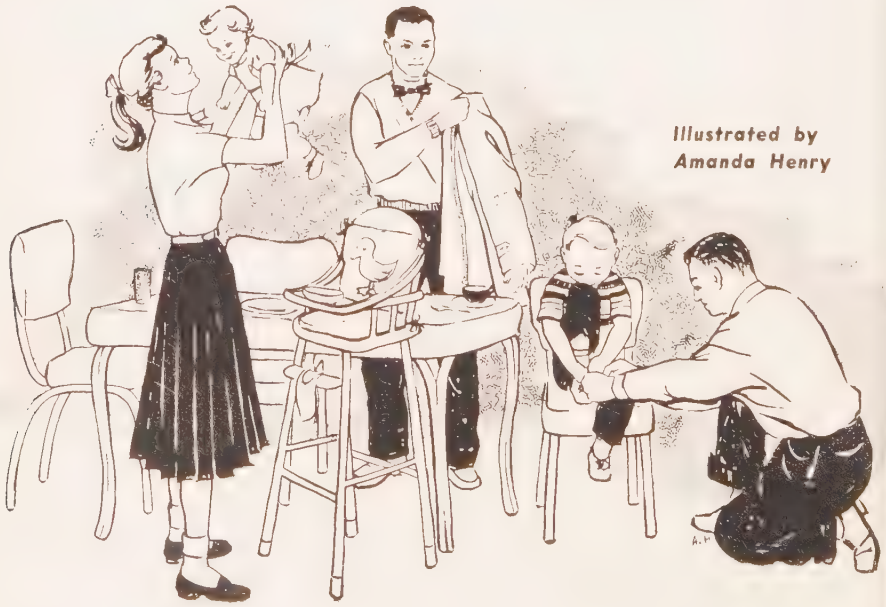
By Helen Moore

Did God want me to use the money in the bank account for clothing or for a payment on a new home?

I STOPPED TO LOOK at my family. Mar was lifting Suzanne out of her high chai Albert, hustling into his worn jacket, wa preparing for his job as delivery boy the corner grocery. Frank, nursing lame foot, yet patiently was helping ou four-year-old Michael with a broke shoestring.

"Mother, you'll miss your bus warned Mary. "And get *your* dre first."

Obediently, I went out into the chil hall. A bright red geranium was th only warm-looking thing in sight. I sh the front door quickly against the win The fingers on my right hand began ache wretchedly again. Those ailin members had been slow—so slow—i healing from a severe burn I had su fered in the early fall.



Illustrated by Amanda Henry

"Am I forgetting something?" I wonred anxiously. I checked my purse imsily . . . clean handkerchief . . . ng shopping-list . . . checkbook.

"But dear Father," I prayed desperely, "don't let me have to use the checkok."

If by some miracle I could manage to t warm clothes for my children with e money I had in my purse, there was good chance that we could make a wn payment on this comfortable old use and have a real home.

I went back into my house and bowed y head. "Dear Father," I prayed, "I n't do this task alone. Our children ve to have warm clothing. We need is house to give them security. Help e. *Go with me!*"

When I opened my eyes, I saw Grandia Collins in her window across the eet. Something prompted me to pick the gay geranium. Holding it under y coat I went outdoors the second time.

ACROSS THE STREET I let myself in andma's front door. Grandma leaned rward eagerly.

"Something for you to look at," I said.

Grandma caught at my sleeve.

"Isn't there something I can do for u?" she pleaded. "You're always dog for me. It's going to be such a long y. And I can't bear the thought of ocheting another dishrag."

I had a startlingly clear vision of the awer full to overflowing with Frank's cks. His lame feet were so tender that e smoothest darn was torture. And reembering the huge hole I had seen in lbert's sock this very morning, I reized that his last socks had been too nall. Now he could wear Frank's.

"Grandma," I said. "You call Mary nd tell her to bring you that mess of cks in the bottom drawer of her daddy's chest. There's enough darning to last you 'till spring."

When safely on the bus, I took out my list and crossed off the first item, "Socks for Albert." That would save me three precious dollars!

THE BUS STOPPED at the next corner to let on an old woman clutching a piece of paper in one hand. I waved at my friend Norma Benson, who was out shoveling snow from her walk. Her return wave and smile were gay and heart-warming. And she was firmly tied to her home by a bedridden mother whom she supported by her own nimble fingers, making dresses for a clientele of faithful customers.

When the bus started, I went right back to my list. There were lots of little things—T-shirts for Albert and jacket-jeans for Michael. The corduroys he was wearing were too short and thin over the knees. Three pairs of jeans would cost almost ten dollars.

If only Frank had strong feet to hold up his heavy frame, instead of the weak ones he had been nursing all his life. If I hadn't burned myself so badly, I could have conjured up warm clothes for my children out of hand-me-downs. If the winter hadn't been so bitter—if—if—

All at once, I was bitterly ashamed. I had in all earnestness asked for my heavenly Father's presence with me today. And yet here I was complaining.

The woman across the aisle had a vaguely familiar look, though I couldn't

place her. But I admired her fur coat and the little fur hat tied under her chin with a wool scarf. Her mouth was drawn into a thin hard line. She glanced at me then looked straight ahead.

The wind tore viciously at me as I started down the steps of the bus. The woman ahead, clutching her paper, stumbled and almost fell. I caught her and managed to stay on my feet. Her paper fluttered to the ground and I grabbed it.

"Thank you so much," she said earnestly. "I need it to find the store where they sell these little suits. I'm buying one for my grandson."

I glanced at the paper. It showed a picture of a corduroy suit, with huge plaid cuffs and knee patches.

"He'll look fine," I agreed.

She started off happily and I went my way. I'd buy the jeans first. I stood shivering in the warm store and fingered the jeans with my left hand. The jeans were thin and cost $4. I felt beaten before I was started. Then I remembered the suit in the ad.

COULDN'T I take the good parts of Albert's worn-out plaid flannel shirt and put cuffs and patches on the short corduroys Michael was wearing? They would be much warmer than these jeans, and Michael would love the bright splashes of color.

But my injured hand! The tendons were still stiff and sore. Then I had a vision of Mary's fingers—swift and sure with a needle. I could make beds, wash dishes and do the laundry and she could sew on the patches.

But all the time I was thinking of Mary's suit. Mary was just beginning to run around with a crowd of youngsters, most of them in the young folks' group in our church. Her best outfit was a drab tan skirt and a white blouse. Mary needed color to bring out her delica beauty.

I walked around the square looking the windows. There were saucy sui and demure suits, plain suits and plai suits. And the cheapest was $40!

THE WIND FELT LIKE a knife again my face. I stumbled around a corner get away from it. There the befurre woman who had been on the bus can by. Now I knew who she was. Her hu band, Jim Grant, had the job in the fro office that should have been Frank' And all because his wife had an uncle o the board of directors! She had told h uncle that Frank was a cripple and tha his presence would be distasteful to th public. So her husband had the job. an she had a fur coat. And her daughte would have a gray spring suit.

And so, I suddenly decided, shoul mine! I marched right into the neare department store. I had a checkboo and at least $500 in the bank. The hous we rented was under litigation that migh drag on for months. This problem wa immediate.

One suit had "Mary" written all ove it. It was a clear glowing scarlet, with saucy peplum to the jacket and a vo uminous swirl to the skirt. It cost $5 I left it long enough to find a simpl black dress for myself. I'd have some thing decent to wear to that P.T.A. re ception Mary was worrying about. I was $39.50.

I opened my purse slowly and too out my checkbook. My injured han was clumsy as I fumbled for my pen My knees were suddenly shaky and went over and sat in a chair. The figure in the book stared up at me. Five hun dred dollars, the very smallest amoun Mr. Branson felt he could accept a down payment on the house.

FELT RATHER than saw a woman
nding by me. It was Jim Grant's wife.
: held my worn billfold in her hand.
"I saw you drop it," she said. She was
king straight at me this time and her
s were pleading.

could only take the billfold and
nmer, "Thank you, oh, thank you."
she hurried away I knew that my re-
tment against her had caused me to
e touch with my heavenly Companion.
hurried out of the store. Across the
eet was a bargain basement. A ceiling
n pointed out a rack of dresses.
2.98" said the sign. The dresses were
o-piece affairs with full skirts and
ket-like over-blouses. There was a
n wine color in Mary's size. The tag
d "100 per cent wool." It just might
Then I found the flaw, a wide lad-
run, right in front.

The saleslady eyed me shrewdly.
hat skirt's awful full, ma'am. You
uld take that run up in a seam. And
u can have it for $10." I took it.

Before leaving I bought color books
r Michael and Suzanne and a rug hook
rma had been needing badly.

I got off at Norma's corner.

"I brought you a present," I told her. She pulled me in, bundles and all.

"You found my rug hook! I'm really glad. But did you get yourself a dress?"

I shook my head. "But I got everything else. I had Help." Norma nodded understandingly. She's that kind of friend. "But Mary will be crushed." She turned abruptly and took a dress from the hall closet. "I had this cleaned and now it's too small for me. Will you take it and wear it because I love you?"

I looked at the trim blue dress with its hand-stitched collar and cuffs. In it I could pour tea at the reception and be a credit to my family. And Frank loved blue.

"But can't you sell it?" I asked.

"Well, a customer offered me $3 for it."

"I'll *buy* it," I said.

Albert met me as I came out of Norma's house. He loaded my bundles into the basket of his bike and wheeled it along beside me.

HE EYED me anxiously. "Did you have to go into the bank account?"

"Why?" I demanded.

"Well, Mr. Branson called up a while ago. They've got the house deal all straightened up. He said you and dad could come down Monday and sign up—if we have the necessary down payment, of course."

We were in sight of *our* house now. Smoke was rising from our chimney. Michael and Susan had their sweet, small noses plastered against the front window pane. Frank stopped, hammer in hand, to watch us. Mary came flying out of the door, her grey eyes two big question marks.

"Everything's all right," I called softly to my family.

"Thank You, Father, for going with me," I said in my heart.

FIVE MAKE A FAMILY

GOOD BEHAVIOR

I DIDN'T THINK I'd been long getting ready, but it had been too long for Susie. In a better than reasonable facsimile of my own tone under such circumstances she called upstairs, "Are you going to the store this morning or have you changed your mind? If you're not going, I have other things to do."

"Goodness, don't scare me like that!" I laughed, picking up my handbag and checking on wallet and car keys. "I'm coming right now."

Being the youngest has advantages and disadvantages. Karen would certainly have been scolded, possibly punished, for speaking to me like that. Now, with Susie, instead of scolding her, I try to watch my own manners. But will she grow up as polite and responsible as Karen? Probably I ought to have three more children, so that if I've guessed wrong about Susie I can change my method again.

AS I PICKED up my order list from the memo-pad in the kitchen, I suddenly thought how often Claire Mawson has given me a lift to market when I hadn't the car. It seemed selfish not to find out whether she wanted to go along or whether I could bring her something.

"One more stop, Susie," I explained as I slipped the latch on the backdoor lock. "Perhaps Mrs. Mawson will go along."

I made my way around the hedge with Susie trailing unenthusiastically in my wake. Claire answered my knock, a large bandana tied over her curlers.

"Come on in. But you can only com as far as the kitchen. I'm waxing th other floors."

"Then I guess you don't want to go market with us. Can I bring you an thing?"

"If you'll bring me a loaf of brea and five pounds of sugar, I won't need go myself until tomorrow. Oh, tell me little about the picnic the Luther Leagu is sponsoring on Saturday. They say lo of older people go, too. Is that right?

"Oh, yes. Mostly parents of the youn folks or people who help them wi transportation. Dan and I thought g going last year but by the time we toc ourselves and the three small fry the wasn't room for many of the Leaguer so we did something else that day."

SUSIE PULLED at my skirt. "Come on! she insisted.

"Getting tired of waiting while w talk?" Claire smiled sympathetically "My, but you were a good girl in churc yesterday! I was sitting where I coul see you and you acted just like a grown up."

"I like confirmation. I'm going to b confirmed some day."

"Wasn't it beautiful? I was so inter ested because Marilyn will be in the clas next year."

"Karen has gone to the service for couple of years, now, and talked so muc about it that this year both Susie an Pete decided they wanted to go. The promised to be extra good and do jus what the older folks did, so we let them

ome. And they kept their promise all ight. I thought they behaved even better nan some of the grown people near us."

"I think I know whom you mean. They eemed to have a good many comments n members of the class as they went p to the altar."

"Dan said if he'd been ushering in a neater instead of a church he'd have nown what to do about it."

"Oh, did it seem that bad to him?" he glanced meaningfully at Susie.

"The tongue is an unruly member, n't it? Well, come on, Susie. We'll ring your things in a jiffy, Claire."

DRIVING THE NEW CAR is still a thrill. responds so beautifully without all the baxing and doubts about whether we re going to arrive at the place I start or or end up in the neighborhood garage. t the same time, I'm well aware of ow much of our hard-earned cash is ed up in the car. In fact, some of the noney hasn't even been earned yet.

"Susie, sit back on the seat. If I'd step n the brake suddenly it would bang your ttle face right into the windshield."

"I'm watching out. I won't get hurt."

"That's what people always say—till happens Do as you are told."

To my relief, she obeyed without fur- er insistence. And a good thing, too. s I pulled into the parking lot a large iny car pulling in ahead of me stopped ruptly. I had to come to a swift halt.

"You didn't hit him!" exclaimed my ughter in pleased surprise.

SINCE THE OTHER CAR didn't seem in- ined to move, I swung around it, man- ging to get past without scraping a nder or hitting the stucco wall of the uilding on the other side. Somewhat imly I eased into a vacant space be- een two white lines.

"There! Your daddy couldn't have done it better himself."

Susie was silent for a moment as she waited for me to gather up my purse and the car keys and my shopping list. Then she said quite seriously, "But daddy doesn't drive with his face."

For a moment I was stumped. I realized just what she meant. Quite unconsciously I had tightened my lips and thrust out my chin as though I were really "driving with my face."

"You win," I laughed. "I'm not as good a driver as daddy—yet!"

TAKING HER HAND, I zipped across the driveway and into the open door of the market.

"I wish I could ride in the basket!"

"Who ever heard of a schoolgirl riding in a market basket? We must hurry now, so I can get back in time to fix lunch for all my school children."

We secured a basket and started toward the fruit and vegetables. Behind us I heard a voice, "Mrs. Melton! Oh, Connie Melton."

Mrs. McIvor was coming toward us looking very pleasant but slightly breathless. "I just wanted to say I was sorry for blocking the entrance to the parking lot like that. I'm not very expert at parking and it always rattles me a little. And I wanted to tell Susie what a good girl she was on Sunday in church!"

Susie smiled graciously. "Well," she said, "Karen always goes and this year Pete and I decided we wanted to go. So we promised to act just like grown-ups. And we did."

I started to cough, burrowing deep in my bag for a hanky, while Mrs. McIvor made sympathetic noises. If she had heard my conversation with Claire Mawson, she might have understood my affliction better.

Personal Problem Clinic

Trouble?

QUESTION: So many Bible references, quotations from Luther, and other Christian writings say that a Christian suffers, makes enemies, and is persecuted. This has been bothering me for a couple of years. I am an active church member, and I read the Bible and devotional material daily. I have tried to find God's will for my life, and I have often felt his direction in my affairs. I am a very ordinary human being, with many faults and failures, but I want to be like Christ.

But I have never suffered. I have had sorrow, losses, and disappointments, but the happiness in my life greatly outweighs any unhappiness. I've never had an enemy, to my knowledge. I have never kept my faith or activities a secret, though I might perhaps have been bolder. I have always met with greater courtesy and respect than the opposite.

Where then is my cross? Is my faith lacking something?

REPLY: You are worrying without adequate cause. A Christian must be ready to suffer and to undergo hardship for the sake of Christ and his cause, but it is not to be thought of as something to be sought. If occasion for undergoing persecution comes, as it has to many, we must face it in faith, but if we are spared such a trial we may be thankful to God.

You have had sorrow, losses, and disappointment, but the happiness has outweighed the troubles. That is a wholesome situation. Scripture does not tell us we must constantly be passing through persecution and suffering. Trouble, constructively confronted, dealt with in an intelligent, courageous, Christian manner, may become the way to a more mature faith and more adequate living. For a devout Christian an inner satisfaction will always counterbalance sorrow and troubles.

You have probably had your share of the unpleasant, and, happily, along with it a larger measure of the pleasant. Go right ahead with your Christian life, as you have been doing. If dark days come, face them as a Christian should. If the rest of your life is mainly pleasant, accept that condition as a gift of God.

Tricky

QUESTION: Jim, eight years old, has been very reliable. But for some reason he is beginning to do some tricky things. He will secretly go to places in the community where he has not been allowed to go. A few days ago he went to a home on another street where a moving was in progress and got himself into some trouble. He also went to a bowling alley where he knew he was not allowed. And he is getting expert on slipping away to neighbors without telling.

What is to be done about sneakiness?

REPLY: Jim is in the process of growing up—he is now stepping over into middle childhood. As he grows older his ways are bound to change. He needs increasing freedom, but it must not increase too rapidly. Practically every child wants more freedom than can safely be given him, but we have to see to it that he gets enough for his best development.

Children do not all act alike in reaching for liberty of action. Some will take things into their own hands, and in a very aggressive way act without consultation. Others, with just as great a desire for the wider spaces, but with less courage to initiate open action, will resort to secret ways of getting what they want, and may develop great cleverness in attaining their purposes. Both types of action are natural and are to be expected.

Nevertheless, it is not sufficient for parents to let matters rest at this point. They need to help children face their difficulties and accomplish their purposes in more wholesome ways.

—EARL S. RUDISILL

Swedish-American Pioneer Pastor

Prairie Shepherd. Lars Paul Esbjorn and the Beginnings of the Augustana Lutheran Church. Sam Ronnegard. Translated by G. Everett Arden. Augustana. 308 pages. $3.50.

What had temperance to do with the coming of the first Swedish Lutheran pastor to the inois frontier country in 1849? How did Episcopalians, Methodists, Baptists and liberal American Lutherans" make a strong-willed conservative Lutheran out of a man who in veden had hardly appreciated the meaning of Lutheranism? Or, why did the Scandinavian itheran pastors in the Midwest form their own synod in 1860 despite the helping hand a leader like William Alfred Passavant, d the good will of other Lutherans?

The answers to such questions, and to hers too, are bound up in the hardy reer of Lars Paul Esbjorn. He was or- ained early, and schooled in poverty. His eological education at the University of ppsala left something to be desired. ourteen years in the parish ministry were distinguished, except for the young pas- r's participation in the America-prodded mperance movement that flashed across veden. One result: Esbjorn got the America fever."

With his family, a number of his parish- ners, and other Swedes, he arrived at the lated prairie that had been extolled by ew York land agents as the busy and riving Andover, Illinois. Behind him lay e immigrant's journey, a private epic with rsonal tragedy. Before him stretched an charted field of service, with hardship erywhere.

How Esbjorn became an effective prairie epherd and a leader in the church is an luminating story. His variety of ener- tically performed tasks is impressive. Yet ore significant, I think, was the impact American denominationalism on Esb- rn. The forces in this impact—Episco- lian, Methodist, Baptist, and eager-beaver nerican Lutheran—awakened a response Esbjorn. The birthright Lutheran from veden became a convinced Lutheran in nerica. In this inner transformation of e man lies the meaning of his leadership founding father of the Scandinavian gustana Synod in 1860. Here, too, is a ie as to why Lutheranism in nineteenth-century America developed that diversified character which is still with us.

Sam Ronnegard, the author, is a Swedish pastor. His biography, translated by G. Everett Arden of Augustana Seminary, fills a definite need. The author assumes a knowledge of Swedish geography and custom, and he sometimes fails to catch the wider sweep of the American social and religious environment in which Esbjorn's significance might have been seen in more meaningful perspective. Finally, it seems to me that the basic merit of the book would have been enhanced if the author had succeeded in drawing from his wealth of sources a more life-like prairie shepherd.

E. THEODORE BACHMANN

Berkeley, Calif.

Religion of Presidents

The Presidents. Men of Faith. By Bliss Isely. W. A. Wilde Co. 284 pages. $3.75.

In a half-dozen pages for each of the 33 presidents of the United States, the author gives good personality portraits. A surprisingly high percentage of the presidents were lifelong church attenders and faithful Bible readers, although nine never were church members and the membership of several others is doubtful.

Chester A. Arthur, a Baptist minister's son, joined no church although he attended Episcopalian services. James A. Garfield was a lay preacher of the Disciples Church. James Polk was baptized on his deathbed by a Methodist minister. A Methodist minister poured baptismal water on Ulysses S. Grant's head while he was asleep. "You

surprise me," said Grant when the water woke him up. Calvin Coolidge, like Dwight Eisenhower, joined a church for the first time after being elected president.

The author has read widely in composing his book, but was betrayed by his secondary sources on one point regarding President Eisenhower. He says the Eisenhower family were adherents of the Church of the Brethren before emigration to Pennsylvania. The family's early American records place them as Lutherans. The oldest child of the pioneer Eisenhower was baptized in 1745 by the frontier Lutheran pastor John Casper Stoever. It was Frederick, Dwight Eisenhower's great-grandfather, who joined his wife's River Brethren Church after their marriage in 1817. Dwight Eisenhower's mother was also Lutheran in her youth.

God Isn't Proved by Science

Christian Faith and the Scientific Attitude. By W. A. Whitehouse. Philosophical Library. 149 pages. $3.75.

The scientist's work is to describe and explain the processes of the universe on the basis of his collected data. But his scientific data furnishes him with no credentials whatever in the field of Christian thought. Any scientific account of God bears little or no relation to the God revealed in the context of one's Christian faith. Such is the basic thesis of Prof. W. A. Whitehouse who teaches theology at the University of Durham and is in addition an eminently qualified mathematician.

To argue for the existence of God and his creative activity on the basis of physical and biological data is to draw conclusions which the data will not allow. It is simply unfair to the scientific attitude to introduce an unknown factor, "God," to explain what in his ignorance the scientist cannot otherwise explain. Such a use of the scientific method results in second-rate science and second-rate philosophy. Moreover it is apt to be a bar to genuine research.

Nor is it any service to the Christian religion to offer a scientific account of God. The Christian doctrine of God the Creator, for example, will be modified beyond recognition if any attempt is made to bring it into line with what science lets us believe about God. A robust Christian faith appears in such a scientist as Prof. R. A. Millikan is bound to be independent of the outcome of his physical speculations.

"The Christian faith does not stand or fall with the results of scientific thinking nor is it much affected by them," says Professor Whitehouse. What is of supreme importance for the Christian is that he be intellectually honest. He must not forget that his knowledge comes "through a judgment not through a concept." His judgment "is the product of a faithful response to a personal transcendent God, for whose reality there is little if any empirical evidence." But such knowledge can be tested. Indeed the knowledge which comes through the act of faith must be tested with the utmost rigor by the "solid ground from which it takes its rise, and to which it is irrevocably committed: the solid ground of God's self-revelation in the Gospel events."

Thus, each method—the Christian on the one hand and the scientific on the other—has its own purpose and its own test. Accordingly, each method must be tested "in a manner appropriate to its content, its conditions, and its avowed achievements."

The author concludes by insisting that as a matter of practical necessity the Christian faith and the scientific attitude must be used by modern man in his social expression. Each approach must supplement the other if man is to achieve the much needed reconstruction and transformation of modern social life.

GEORGE REESE
Thiel College

20 Funeral Sermons. By Pastors of the Evangelical Lutheran Church. Augsburg. 2[illegible] pages. $3.

This collection of simple parish sermons for funerals is obviously intended to guide pastors in this type of preaching, for the sermons are classified according to various situations ("Death of Parents," "Death of Youth," and so forth) and there is a 3[illegible] page collection of funeral sermon texts.

lorth Carolina Observes Sesquicentennial

· DAVID F. COOPER

Synod ends apportionment system, adopts "Covenant Method"

THE NORTH CAROLINA SYNOD observed sesquicentennial by holding its 149th nual convention May 4-7 in St. John's urch, Salisbury, scene of its organization, th the spotlight on history—making some d reviewing that past. Perspective—ckward and forward—was given in mes-ges by ULCA President Dr. Franklin ark Fry and Synod President-emeritus Dr. cob L. Morgan.

A summary of the growth of Lutheran-n through more than 150 years in North rolina was compiled in a 300-page *His-ry of the Lutheran Church in North Caro-a.* The first three copies of the 3,000-olume first edition were presented by nod president Dr. F. L. Conrad, Sr. to e editors of the book, Dr. J. L. Morgan, . B. S. Brown, Jr., and Dr. John Hall.

HAVING HEARD from the stewardship com-ittee that 1952 was the synod's greatest ar in benevolence giving ($217,931 for gular apportionment, $83,710 for its five stitutions), the convention decided that ne practise of apportioning congregations r regular apportionment be discontinued ter 1953 . . . and that synod adopt the ovenant Method for meeting its budget, nerein congregations are asked out of atitude to God, to give to the benevolence rk of the church according as He hath ospered them . . ." Enactment of the ovenant Method" was nearly unanimous ter an amendment proposed to delay ac-n for a year had been vigorously debated d decisively defeated.

Delegates then voted that "1954 appor-nment receipts be divided between the nod and the ULCA according to the bud-get percentage." Budget for 1954 provides $79,490 for synod and $189,873 for the ULCA apportionment, a $269,363 total.

The synod authorized its executive committee to "study the need of a full-time secretary who would also serve as assistant to the president of synod," to study similar offices in other synods and to report at the 1954 convention. Having accepted the resignation of the synod secretary, the Rev. George Frederick Schott, Jr., who is now a professor at Southern Seminary, the convention elected the Rev. Wilford Lyerly, Messiah Church, Salisbury, for the unexpired term.

FOLLOWING UP ACTION of the previous convention that "steps be taken to organize regular mission congregations among the Negroes of our state and to develop them in a normal way" the Home Mission Committee reported their opinion that "mission work among Negroes could best be done by the development of Negro congregations in the areas of our larger cities . . . under the leadership of qualified Negro pastors." The committee said their biggest problem was finding suitable pastors.

Dr. Fry was official ULCA representative and also gave the chief anniversary address in which he spoke of the paradoxes facing the Lutheran church in the middle of the 20th century. President-emeritus Morgan in the other main historical address said "the church needs heroes of faith like those of yesterday if it is to move forward to meet the challenges of today."

Following a precedent set in 1803 a second session of the convention will be held at Emanuel Church, Lincolnton, Oct. 19.

Texas Synod to Annex Louisiana

By JAMES F. VORKOPER

Ten new missions to be developed in vigorous progra

MEETING AT AUSTIN'S First English Lutheran Church for its 102d annual convention, the Texas Synod May 5-7 adopted a vigorous home mission work program. One new congregation, Good Shepherd, Dallas, was received and plans announced for the development of 10 others.

Louisiana will be added to the territory of the Texas Synod according to constitutional amendments presented with the sanction of the ULCA's executive board. The Mississippi Synod recently relinquished its claim to this territory. The name of the synod will be changed to "The Evangelical Lutheran Synod of Texas and Louisiana."

The advance into Louisiana will be marked by the prompt starting of mission work at Lafayette and New Orleans. Synod Secretary Carl Schneider has accepted a call to start mission work at Lafayette in June. The Rev. David Jensen will go to New Orleans about July 1 to begin a mission in the Gentilly area.

DR. WYNNE C. BOLIEK represented the ULCA, pointed out the dangers of spiritual illiteracy. Many say "I've been through the Bible many times," he pointed out. They should rather say "The Bible has been through me, permeating my life."

Dr. H. Torrey Walker of Philadelphia, executive secretary of the Board of Publication, spoke at the synodical banquet, a Texas chicken barbecue attended by 263 persons. "Believe what you say and do something for your Lutheran faith by witnessing for it," he urged his hearers.

Synod President Royal Lesher, Dr. Walker and Austin's Dr. Lewis Speaker participated in the dedication of the new Lutheran Book Store at Austin in conjunction with the synod session. The Board of Publication will operate the store as a mis-

CHURCH LEADERS AT TEXAS SYNOD
Synod President Royal Lesher, ULCA re
resentative W. C. Boliek, Publication Boar
Secretary H. T. Walker

sionary venture to strengthen the church i the southwest.

Synod voted the largest budget in i history—$59,995. Income will be distribute on a 50-50 basis between the synod and th ULCA until the Texas Synod will have re ceived $25,673. Thereafter all income wi be remitted to the ULCA treasury. Th stewardship committee urged "Don't let th budget determine the program of syno Rather let the program determine th budget!"

RE-ELECTED WERE Vice Pres. N. H. Ker pastor of Grace Church, Houston; Secr tary Carl Schneider, soon to undertake th mission work at Lafayette, La.; and Trea urer C. H. Warner, Austin layman. Eve parish was represented at the sessions. Fi new pastors were received into synod.

The new home for the synodical pres dent was dedicated by Vice President Ke during the sessions.

"Martin Luther" Scores Smash Hit in Twin Cities; Run Extended Through Three Weeks at Lyceum

Martin Luther is a smash hit in Minneapolis.

The world premiere performance in the Twin Cities was scheduled for a two-week run in the 1,800-seat Lyceum Theater, three shows a day. But within a day after the opening, it mushroomed into a three-week gallop. For the first three days, 3,100 to 3,700 persons saw the film. And from there on all performances—one matinee and two evening—were completely sold out for *a week in advance.* That means 5,400 persons are seeing "Luther" every day!

The opening night was a notable event for our churchmen, many of whom had never attended a Hollywood-type premiere before. Tuxedos and evening gowns were commonplace. Two huge arc searchlights played their beams across the Minneapolis sky from out in front of the theater.

The Minneapolis premiere performances brought to a climax two months of intensive work on the part of the committee. A central ticket committee had set up a sales organization in all Lutheran synods and in all other Protestant denominations represented in the area. 180,000 special discount tickets were in circulation in the congregations. Distribution was based upon confirmed membership. Some congregations came back two and three times for more!

The Minneapolis *Star* and *Tribune* gave remarkable support. Daily articles told about the film, its cast, and the activities of the churches. All the columnists, including Cedric Adams, George Grimm, and Will Jones, ran tidbits and features while Movie Reviewer Bob Murphy (a Roman Catholic) declared that the film is "excellent."

Heading the list of stores giving special display space was Donaldson's Department Store in midtown Minneapolis which dressed a group of mannequins in Luther film costumes, imported from the German film studios. In the window display was Luther himself, holding the 95 theses; Duke Frederick of Saxony; and Emperor Charles V. In the display were other film props including Luther pamphlets, a copy of the catechism, and the wedding rings worn by Martin Luther and Katherine von Bora.

As the film run proceeded into its second and third week, the Twin Cities Committee began to publish as advertisement features some of the enthusiastic reviews published by magazines and newspapers:

The Farm Journal declared: "No praise can be too great for this superb history and biography of the epic figure of the Reformation. Made by Louis deRochemont in Western Germany, in places as near to the 15th century originals as possible. An Irishman named Niall MacGinnis plays the reforming monk. Magnificent."

The National Parent Teachers Magazine says: ". . . a powerful motion picture . . . Whatever one's religious beliefs, one feels great significance in the story of Luther the man—his heroic search for truth as he saw it, his courageous refusal to compromise in what he believed, his need to affirm God and life itself."

The National Board of Review of Motion Pictures: "The Luther film is irrefutable proof that films about religion and religious history need not be dull . . . Luther's refusal to recant at Worms . . . is a creative filmic moment . . ."

Christian Herald magazine made it the "film of the month" and presented Dr. Paul C. Empie, chairman of Lutheran Church Productions, and Producer Louis deRochemont a bronze plaque. HENRY ENDRESS

MARYLAND:

LLMers Surprise President Folkemer At Baltimore Testimonial Dinner

BALTIMORE—It was a surprise tribute to a man, but the emphasis always was on Christian stewardship. That's the story of the testimonial dinner held on April 29 when 250 persons from all parts of the East gathered to acknowledge the election of Paul I. Folkemer as president of the Lutheran Laymen's Movement for Stewardship.

The idea for a testimonial to the new LLM president originated in the jewelry shop of Fred C. Staib. When he talked with other LLM members about the election of their friend to this top post in the church, the idea mushroomed into an all-out plan for the surprise testimonial which brought delegations of pastors and laymen and women from all parts of Maryland, and from Washington, D. C., Gettysburg, Lebanon, Lancaster, Philadelphia, New York. The event was a complete surprise to Mr. Folkemer. In his response to the various tributes, he said, "Something like this never happened to our family before. You don't know what you're doing!"

LLM PRESIDENT (RIGHT) SURPRISED

Seated at the head table with the LLM president was his wife, who, with him, more than 20 years ago made a pact that God would always be a partner in business and in the home. His four sons gave their testimony to this at the meeting. Three of them are pastors: the Rev. Carl W. Folkemer, St. John's Church, Linthicum Heights, Md.; the Rev. Gordon E. Folkemer, St. Matthew's Church, York, Pa.; Dr. Lawrence D. Folkemer, professor of religion at George Washington University.

The oldest of the sons, Layman Paul L. Folkemer, spokesman for the boys, said, "Dad has a tremendous faith in God, and he taught us to have that faith, too. He is a staunch believer in prayer. When he has business worries we know that he prays about it for he has told us again and again that our business—a photo service and film library—belongs to God. In fact, not only are our parents tithers, but the business gives its first fruits to the Lord, too."

Dr. John L. Deaton, Folkemer's pastor at Christ Church, said, "Paul Folkemer is not an idle spectator. He's an active worker." Maryland Synod President J. Frank Fife paid tribute to Folkemer as a member of the synodical committee for new missions. Harold U. Landis, past president of the Laymen's Movement, declared that it was a privilege to turn over the responsibility of the LLM presidency to such an inspiring leader.

ULCA President Franklin Clark Fry sent a message: "Welcome to the presidency of the grandest and most creative company of Christian stewards in any church anywhere. LLM is a unique fellowship, and it is as wise as it is generous. It has never shown that quality more convincingly than by choosing you as its leader."

Henry Endress presented greetings from LLM members in all parts of the church.

NTUCKY-TENNESSEE:

500 Churchmen Aarch for Christ"

OUISVILLE—To the strains of "On- d Christian Soldiers" played down h Street by the Salvation Army band, r 2,500 churchmen marched to the isville Armory early this month (May for the first service of the Greater isville Evangelistic Mission. March- represented 15 Protestant groups.

t the armory, the men joined an inter- al crowd, many of them wives and other nbers of their families, of over 7,000 to Miss Margaret Applegarth, of New k, and the Rev. Charles A. Templeton, ctor of evangelism for the National ncil of Churches.

etting the tone of the mission, Pastor pleton explained "this will be different n some evangelistic meetings. For one g, there will be no love offerings for the cher . . . I'm just another minister who a salary but whose work is a little rent.

No one will be put under any undue sure . . . every service will be evan- tic, but we want you to make your own sions in your own way!"

he NCCCUSA leader then stepped to pulpit for a 40-minute sermon. Some es included: "Look at the world we in. Did you ever see such a contradic- ? It's a neighborhood, but not a Broth- od. We have knowledge but lack om! We have medicines, but we don't health.

We live in an age of tremendous speed. ed to be that if you missed a train, you ed for the next one . . . now if you the first section of a revolving door, feel slowed down all day!"

ater in the week, the Rev. Harold R. rt, pastor of First English Church, mbus, O., participated in the mission, king in colleges, high schools and civic s.

R. T. S.

PEOPLE

MRS. FLORA B. WAUGAMAN of Hebron Church, Blairsville, Pa., was recently named Pennsylvania's Mother of the Year. In addition to her 50-year membership in the Pittsburgh Synod congregation, Mrs. Waugaman has served as president, secretary, and treasurer of the Working Association, Women's Missionary Society and Ladies' Bible Class, has taught in the weekday school and currently teaches the Ladies' Bible Class. She is also active in community affairs.

JACK VAN IDERSTINE, office manager for a New York City textile firm, has been named assistant director and office manager for the Lutheran Laymen's Movement for Stewardship. His new responsibilities will include general stewardship office work, consultative work with congregations on stewardship, production of tracts and promotional material and field work for LLM. He is a member of Redeemer Church, Ramsey, N. J., where he has edited the congregation's "Reminder," monthly news publication.

BILLIE GRACE UNGERER, president of the Texas Luther League and recently feature-storied in "Luther Life," was graduated from University of Texas this month one of 63 "Goodfellows," named outstanding students by student body and faculty of the university.

J. OBERT KEMPSON, ULCA pastor and chief of chaplaincy service at the South Carolina State Hospital, recently was cited by the National Association of Mental Hospital Chaplains for "four years of service as the association's president," and as "evidence of gratitude and esteem." A graduate of Newberry College and Southern Seminary, Chaplain Kempson has been chaplain of the state hospital for nearly 18 years.

MESSIAH CHURCH, Philadelphia, looks like this this week during sessions of the Central Pe sylvania Synod. Highlight of synod meeting is a guided tour of the new million-dollar structure Pastor Ross Stover, whose Sunday night services attract naves-ful regularly. See also page

PENNSYLVANIA:

History Made During Ecclesiastical Shuffle

PHILADELPHIA—This week, nearly all of the 140-odd congregations comprisi Central Pennsylvania Synod's East Pennsylvania Conference "switched" synodic affiliations. The "ecclesiastical shuffle" occurred in Town Hall during a joint sessi of the Central Pennsylvania Synod and the Ministerium of Pennsylvania. The acti affected approximately 43,000 communicant members of CP (nearly 90,000 baptized

The realignment, of course, means that nearly all of the United Lutheran congregations in the eastern third of Pennsylvania will be under one synodical roof for the first time in ULCA history.

(*See "Pennsylvania Draws the Line,"* THE LUTHERAN, *May 20.*)

One of the highlights of the Central Penn convention was a guided tour of the new Messiah Church on North Broad Street. Recently completed, the new church and its facilities were explained by Pastor Ross Stover. Features which drew most comment from delegates included scores of stained-glass windows lining sides of nave (*see cut page 38*), the chancel figure of Christ and special lighting effects (*abov* and the facilities for radio and TV-casts.

The Rev. Arthur L. Hahn, pastor of C vary Church, West Philadelphia, is getti used to having people tell him he's "t spit and image of Martin Luther." "I funny," he tells friends, "my ancestry c be traced back to Wittenberg and to t section of Germany where Luther liv and worked!"

THE REV. FREDERICK HASSKARL, of Bu holme (Immanuel), has been elected pre dent of the Philadelphia Conference. A sisting him during the next 12 months w be Vice President G. Edward Knapp, Se retary Albert W. Shumaker and Statistici

PHILADELPHIA . . .

n McConomy.

WILLIAM R. SNELL is the new president the Philadelphia Conference Brotherd. Other officers elected recently ine Vice Presidents Percy L. Smith, Emil cholz, and Wilbur E. Zeiger, Secretary rge Ebling, Treasurer William Haring Pastoral Advisor Warren Johnson.

MEMBERS of St. Paul's Church, Glenside, e been worshiping in the community's Memorial Building. The church is ungoing enlargement so as to increase the e's seating capacity from 200 to 400. new organ, new transepts, improved ilities for religious education and a isty are included in the general improvets. The cornerstone was laid late in ch with the Rev. George Harkins, asnt to the ULCA president, as guest. The ding will be completed by fall.

R. T. S.

RADIO-TV SCHEDULE
during
Joint Conventions This Week

Monday

:00 A.M. WCAU—Dr. Fry interviewed by Creighton Stuart

:00 A.M. WCAU-TV—Dr. Fry appears on "Home Highlights"

Tuesday

:55 P.M. WJMJ—Dick Sutcliffe reports on dual convention sessions

Wednesday

:00 A.M. KYW—CP Home Mission Superintendent Martin Tozer interviewed by Ruth Welles

:55 P.M. WJMJ—Convention News

:00 P.M. WJMJ—CP Pastor Henry Lufberry interviews PM Inner Mission Secretary G. H. Bechtold

Thursday

:30 P.M. WFIL—NLC Director Paul Empie visits Mr. and Mrs. Jones

:15 P.M. WFIL-TV—Dr. Paul Empie headlined on "The Woman's Page"

:55 P.M. WJMJ—Final news round-up on both conventions

TORNADO

story of the week

MEMBERS of Crestview (mission) Church in Waco, Texas, have been spending recent weeks in making sure that everything would be in order for the dedication of the first unit of their church on May 17.

Pastor Robert Arnold and his councilmen have been putting in extra hours, fixing the building for the Big Day.

Mother's Day afternoon, the men made one last inspection tour, jotted notes on "jobs still to be done."

LATE THAT NIGHT, a driving rainstorm swamped Waco. At its height, without warning, the sucking whoosh of a roaring tornado tore the heart out of Waco.

Hailstones as big as snowballs added to the already heavy damage. All night long, rescue crews hurried the job of digging people out from under rubble, ambulances' sirens screamed through the stricken city en route to already packed hospitals.

Monday morning, Pastor Arnold and fellow Lutherans joined other churchmen first in rescue work. The Crestview spot announcement on a Waco radio station was the first offering food and clothing to anyone needing them.

As piles of clothing accumulated in the church and the smell of hot soup and coffee drifted through the freshly painted nave, pastor and councilmen took stock of the damage, were amazed to find that not even a window pane was cracked!

With power almost non-existent and telephone messages confined only to ones sent and received by the Red Cross, Pastor Arnold turned to a friendly "ham" radio operator and got a message through to the Board of American Missions in New York City.

"All well," he reported. "Building undamaged so dedication will be held Sunday. Our people responded magnificently to city's need!" —DICK SUTCLIFFE

ALONG east wall of Messiah Church nave on Philadelphia's North Broad Street, these stain glass windows tell the story of the Four Gospels. Along opposite wall, Old Testament scenes recorded in colored glass. Nave contains 171 separate stained-glass windows, each costing $3

SOUTH CAROLINA:

Editorial "The South and Sunday Schools" Attracts Sectionwide Attention

COLUMBIA—*The State*, South Carolina's leading newspaper, recently noted national survey which featured 13 Sunday schools "which had an average attendan of over 1,000 for every Sunday in 1952."

What "particularly interested . . . and impressed" *The State* was the fact that "every one of the 13 schools was in the South, not one of them north of the Mason-Dixon line. *The State* observed this was "significant."

The editorial continued:

"We have not had the opportunity of seeing reports from the other denomin tions, but we have an idea that they wou show a similar situation. There is no re son to believe that a report like this wou be confined to one denomination.

Why are all of the largest Sunday schoo even in one denomination, found in t South?

"We cannot, of course, enter into a

TH CAROLINA . . .

ustive analysis. We suggest these pos- explanations:

he proportion of native-born Americans eater in the South than any other part ne country. This means, perhaps, that a r proportion of the population has , continuous rootage in church life and habit of church attendance. It means, aps, that a larger proportion of the lren in the South is taught and encour- to attend Sunday school. And it ld follow that a larger proportion of ts also attend—from force of habit or n example to youth.

Again, the South is commonly spoken s 'the Bible belt.' The two things go ther. A people who study the Bible are e likely to attend Sunday school; a peo- who attend Sunday school are more y to study the Bible.

. MICHAEL'S CHURCH, Greenville, S. C., rved the fifth anniversary of its or- zation April 24-26. At the congrega- tional celebration special guests were the Rev. William Schaeffer, now of North Augusta, who was organizer of the congregation and served as its first pastor, and Dr. A. M. Knudsen, of the ULCA Board of American Missions, and Dr. Karl W. Kinard, president of synod.

A SERIES OF WORKSHOPS for vacation church school leaders offering guidance on the new weekday church school literature were held during May throughout synod.

MRS. CECIL N. BOWERS, Anderson, was recently elected treasurer of the Women's Missionary Society of synod, succeeding Eleanor Sheets who resigned.

THE ANNUAL MEETING of the Lowman Home Board was held at White Rock April 29. The board reviewed the program of the past year which marked the completion of several building projects.

REFORMATION CHURCH, Columbia, presented its pastor, the Rev. Wynne C. Boliek, a new Pontiac on April 28.

WYNNE C. BOLIEK

LIAM PATRICK (center, seated), ULCA transportation committeeman and a member of the A Board of Social Missions, taught a class of teen-age boys at Messiah Church, Philadelphia, ears ago. During one period, the class had perfect attendance for 17 consecutive weeks. ough Mr. Patrick stopped teaching over 16 years ago, members decided recently to hold a anniversary and testimonial dinner at Union League. There, the boys—now accountants, , dance orchestra leader, credit managers (and even one bartender)—told "Uncle Pat" they emembered many lessons he'd taught them nearly a score of years before.

HONOR ROLL

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Iowa City, First
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Frederick R. Ludwig

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Raymond H. Tiemeyer

KANSAS

Emporia, St. Mark
William H. Goede

Wilson, Excelsior

KENTUCKY

Erlanger, Faith
W. Douglas Larson

MARYLAND

Baltimore, Motherhouse

Baltimore, St. John
I. Wilson Kepner

Bittinger, Emmanuel
Robert E. Cassell

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

DR. STEWART RUDISILL, Collingswood, N. J., senior pastor of New Jersey Synod's survey committee, calling on Edward Shewall during recent six-hour house-to-house canvass of Burlington. A dozen Southern Conference pastors made over 1,500 calls during that period (see New Jersey news below)

NEW JERSEY:

"Operation Doorbell" Results in 1,500 Calls

BURLINGTON — "Operation doorbell" by 12 Lutheran pastors meant the canvassing of Burlington within six hours contacts made at 1,511 homes. The survey was made by pastors from the Southern Conference April 27, to determine the number of prospective Lutherans in the community.

Arrangements for the canvass were made by Synod President Edwin Knudten with the assistance of the following pastors who did the "foot work": Stewart H. Rudisill, George T. Miller, Clayton Sugg, Robe

W JERSEY . . .

vald, Earl Feight, Floyd P. Milleman, win Wisser, Jr., J. Donald Schupp, Wer- Eberbach, Walter Wrede, Thomas C. t and Ralph I. Shockey.

$65,000 CAMPAIGN for Camp Beisler and ensified efforts in home mission, stew- ship, and evangelism programs will be cussed at the fourth annual convention synod in St. John's Church, Ocean City, y 25-27. Dr. Ralph Tabor of Washing- , D. C., will represent the ULCA.

ESTABLISHMENT of a fund to assist home ssion work in the synod was the major ion taken by the second convention of synodical Brotherhood held in the new onement Church, Asbury Park, May 2. legates voted to appropriate $1,000 to- rd the project in the 1954 budget.

Dr. F. Eppling Reinartz, secretary of the LCA, spoke.

OFFICERS re-elected were Howard Kontje, sident; Carl Uehling, vice president; gene Kelchner, secretary; and Paul gler, treasurer. RALPH I. SHOCKEY

ICHIGAN:

himes Are Dedicated

GRAND RAPIDS—Early this month Iay 3) members of Trinity Church, and Rapids, dedicated a set of 25-note imes, a memorial (along with an or- n) by Mr. and Mrs. Albert Betz, Jr., in emory of their son, Albert. Two ather-proof speakers in the church wer make it possible to broadcast pre- vice chime music throughout the mmunity.

Members of Trinity Church recently ed Organist Gerard Boer on completion 40 years at the church console by pre- nting him with a check for $700. Since r. Boer assumed responsibility for church usic, the choir has grown from one unit five choirs with a combined enrollment 140.

WALTER M. BRANDT

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CARIBBEAN SYNOD:

Isolation Dispelled

ST. THOMAS—One of the concrete results of the formation of the Caribbean Synod has been seen in the increased number of official representatives ULCA boards who visit synod parish speak at WMS and Luther League gath ings, and lend their good advice to t strengthening of the church in this ar As a result, pastors have felt far l isolated from the rest of the ULCA th in the past.

Most recent visitor was Pastor Fran Shearer, secretary of Inner Missions of t Board of Social Missions. His two-we stay on synodical territory provided n only a storehouse of information conce ing the work of the Board of Social M sions, but much timely advice to paste and laymen on the importance of t church's attention to the needs of orpha the aged and the handicapped.

NEXT VISITOR scheduled for a tour synod is Dr. Paul A. Kirsch, secretary Special Missions of the Board of Americ Missions. Dr. Kirsch will head the facu at the BAM summer school for board m sionaries, which will be held in Puerto Ri June 29-July 2. Both before and after t summer school he will preach in ma churches, including the opening service of week-long celebration to be held in Fre erick Church, St. Thomas, Virgin Islan commemorating the 160th birthday of t church building. MERLE G. FRAN

MONTANA:

Billings Ground Broken in April

BILLINGS—Several hundred perso attended groundbreaking ceremonies la month as members of First Engli Church and Pastor John Shannon pr pared to move 10 blocks northward a new location.

Gathering in the church for the regul service, the members walked the 10 bloc to the new site for the groundbreaki ceremonies (*see cut*). First spadeful Billings soil was turned by Pastor Shann

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

REAKING ground for new $150,000 First nglish Church in Billings, Mont., are Pastor ohn Shannon (with shovel), Pastor Robert artels of Bethlehem Church, and Building ommittee Chairman S. W. Connelly (left)

---

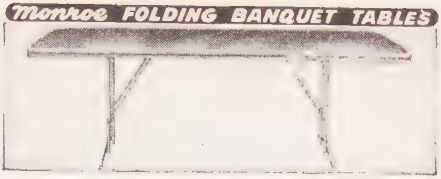
llowed by Councilman John Hill, Building ommittee Chairman E. A. Barnett and ther members of council and the building ommittee. Included in the group taking art were Mr. and Mrs. August Schrupp, nly members of the original charter membership attending the first service in 1920. The new church will cost $150,000. The ongregation now numbers nearly 700 bapzed members.

ENNSYLVANIA:

lew Life to Hospital

PITTSBURGH—Passavant, oldest Protstant hospital in America, is showing vidence of new life. Foremost is the ew classroom for student nurses. A chool of nursing has been re-established. n Florence Nightingale's birthday, hen "open house" was held, all babies orn in the hospital during the past year ere invited to return with their mothers

Monroe FOLDING BANQUET TABLES



If you are on the Kitchen Committee of some Church, Louge, Club, School, etc. in your town, you will be interested in this extremely modern No-Knee Interference, Folding Pedestal Banquet Table. Write for Catalog and special discounts to institutions and organizations. Address

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PRODUCT PICTURES AND COMPLETE INFORMATION

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PA., PITTSBURGH . . .

for a "Homecoming Tea." Another new department, Physiotherapy, is soon to be opened.

THE FOURTH annual retreat of the Women's Missionary Society was held at Lutherlyn. Speakers included Evelyn Barbour, an outstanding lecturer and Bible teacher, and Mrs. Gaius J. Slosser, a returned missionary from Japan.

BUILDING PROGRAMS among the mission churches are shaping up for this summer. ZION, United, just a five-year-old mission, must add an educational unit; ST. JOHN'S, New Castle, a downtown church, is relocating in a new area of the city; GOOD SHEPHERD, Erie, a one-year-old mission, has been given permission to add to their present structure.

"CHILDREN OFF THE STREETS" is being stressed and emphasized through Christian Activities Clubs in the Manchester district of Pittsburgh. Pastor Robert Herhold will offer full programs of worship, religious instruction, crafts, games and outings. This is an inter-racial program.

RECENT PASTORAL changes — ELWOOD HOFFMAN, Arnold, to Sharon; ERNEST J. HOH, JR., resigned Zion's, Renovo; ANDREW P. KAZAR resigned St. James', Jowett, Ohio; JAMES B. SLINGLUFF, from Ringgold parish to assistant to the superintendent of Passavant Homes; MARTIN L. YONTS from Homer City to Granite Quarry, N. C.; WILLIAM STEINER called as mission developer of White Oaks, McKeesport; THOMAS GUINN called as mission developer of Pleasant Hills, Pittsburgh; ROBERT HIMMELMAN called to Scenery Hill pastoral charge.

LUTHER E. FACKLER

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28th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks $160 — 8 Weeks $300. New York Office, Room 1274, 11 West 42nd St. LO 5-1550.

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OHIO:

Findlay Breaks Ground

COLUMBUS—Embarking on a church building program which will cost $450,000 and involve more money than any building project ever attempted by a synod congregation, First Church, Findlay, broke ground on April 19. The congregation is worshiping in the Findlay College chapel until completion of the new building in September 1954.

The congregation had $160,000 in hand for remodeling, but campaigned for an additional $100,000 for a totally new building in their downtown location.

Fund campaigns for building projects are under way at FIRST CHURCH, Bellefontaine, for $100,000 for an educational building, and at OLIVET, Sylvania, for $80,000 for an educational unit to augment the $90,000 building erected in 1949.

WITTENBERG COLLEGE will be the scene of the fifth annual laymen's retreat for

(*Continued on page 48*)

low this new version of the Bible an change your life

PERFECT GIFT FOR BRIDE, GRADUATE, LOVED ONE

No gift could bring more lasting joy than the Word of Life in the living language of today: the Revised Standard Version of the Bible. Clearer and easier to read, it is ideal for young people—perfect for the couple starting their new life together, for the graduate whose future spreads bright before him . . . or for your child at the close of the Sunday School year. Let the RSV bring new spiritual riches to those you love.

ur present Bible, most likely, is e King James Version . . . translated 2 years ago, and filled with expresns that are confusing to us today. o often, therefore, it lies in your me—respected, but neglected.

Now at last you can own a Bible itten in living language . . . so ear and powerful you will find your- lf turning to it regularly—enjoy- g all the help and stimulation that od's Word offers in these troubled nes. It can literally change your e, bring you greater peace of mind.

This new version is an *authorized* ble, more faithful to the earliest own manuscripts than any other rsion.

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the 342 years since the King mes Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

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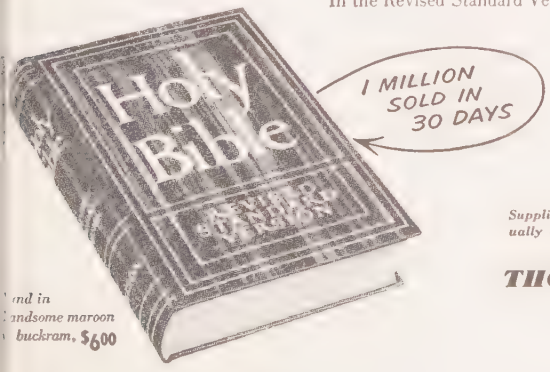

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CAMPUS

GETTYSBURG College's board of directors hopes congregations within supporting synod (CP) will help purchase Common Service Hymnals for new chapel . . . THIEL raised over $580 on a $500 goal to bring Lily Agnes Solomon from India to attend ULCA institution this fall . . . GETTYSBURG College has established a sociology department offering major credit . . . CARTHAGE'S Ray Hoewing, a senior, has been granted the Helen Lee Wessel fellowship to Princeton's School of Public Affairs . . . WAGNER has added to its graduate school curriculum a new program leading to the degree of Master of Business Administration.

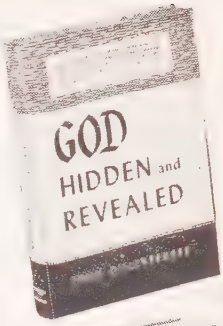
HAMMA plays host June 11-17 to 650 students and theologians from 130 Protestant and Eastern Orthodox seminaries. Every three years, the National Interseminary Conference (a NCCCUSA department) holds a week of seminars, discussions and ecumenical addresses . . . LENOIR RHYNE held Religious Emphasis Week, heard the Rev. David F. Conrad, executive secretary for Negro work in the South, National Lutheran Council . . . PHILADELPHIA Seminary enjoyed four lectures by Pastors William M. Horn, Robert E. Neumeyer, Dr. Jaraslav Pelikan and Dr. Joseph Sittler, Jr. First two were in the field of Christian education; latter, in the field of systematic theology . . . GETTYSBURG College has established seven four-year scholarships worth $8,000. Awards are to be made on basis of competitive exams given May 9 . . . ROANOKE observed centennial of the granting of its charter.

SUSQUEHANNA President G. Morris Smith was honored recently on completion of 25 years of service as president of the Selinsgrove (Pa.) institution . . . LENOIR RHYNE Senior Rachel Putnam has been granted a $1,350 teaching fellowship for graduate study in chemistry at University of North Carolina . . . HARTWICK plans on starting Dewar Hall (girls' dorm) in June. Cost is estimated at $200,000 . . .

Three new books of distinction for pastors

OD HIDDEN AND REVEALED

by John Dillenberger

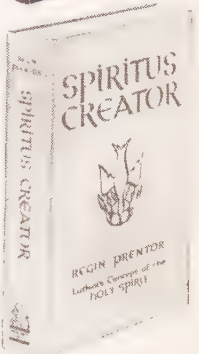


Reinhold Niebuhr says of this important work, "A brilnt analysis of one aspect of Lutheran theology which has not en dwelt upon. This work sheds an interesting light on the ncept of deus absconditus."

Paul Tillich says, "GOD HIDDEN AND REVEALED vers historical material which is not available to most readers, d provides a fresh clue to the situation in theology today." *$2.50*

PIRITUS CREATOR

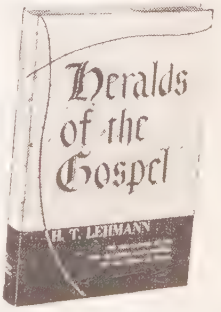
Studies in Luther's theology by Regin Prenter



A new study based on twentieth century research of Luer's concept of the Holy Spirit. Dr. Prenter analyzes Luther's orks, searching for the answer to *what* Luther thought. The most nprehensive study available concerning Luther's specific consions on the Holy Spirit. *$3.00*

ERALDS OF THE GOSPEL

by H. T. Lehmann



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Sunday School 9:30 A.M.

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POSITION OPEN: MINISTER OF MUSIC

First Lutheran Church, New Britain, Connecticut (a congregation of the Augustana Lutheran Church), is interested in calling a qualified person as Minister of Music who can serve both as Organist and Director of the four choirs. Address correspondence to Pastor Raymond W. Hedberg, 77, Franklin Square, New Britain, Connecticut.

NEW MISSION NEEDS

Common Service Books. Write: Rev. Robert G. Petersen, 29 East High Street, Somerville, New Jersey.

OHIO . . .

(*Continued from page 44*)

synod men June 19-21. Leaders will be Dr. Henry Endress of the ULCA stewardship office, Dr. Clarence C. Stoughton and Roland C. Matthies of the Wittenberg staff, and George L. Rinkliff, synodical treasurer.

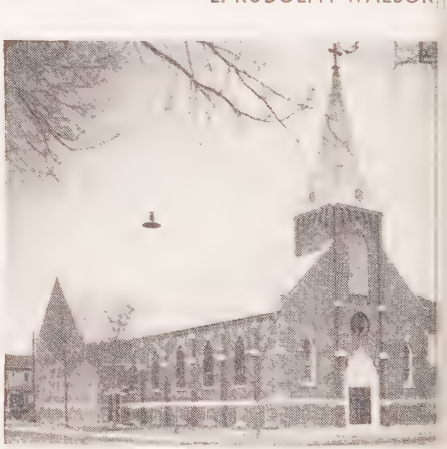
DR. MERRILL D. PRUGH, member of First Church, Dayton, has been named president of the Ohio State Medical Association.

GLORIA DEI CHURCH, Cleveland, burned seven paid-up mortgages totaling $27,000 covering full payment of the parsonage, four lots adjacent to the church, and for an organ. One note is still due! . . . NORWOOD CHURCH, Cincinnati, burned a $13,200 mortgage representing a parsonage purchased five years ago.

ST. PAUL'S, Roseville, has a new 36-inch altar cross as a memorial.

ST. JOHN'S, Dayton, is engaged in a $35,000 remodeling project.

E. RUDOLPH WALBORN



SINCE its mid-February dedication this renovated ($80,000) building has been the pride and joy of members of Messiah Church, Grand Island, Nebr. Nearly 2,000 persons attended the special rededication services which featured an address by Midwest Synod President Lorin J. Wolff. Pastor Martin D. Schroeder reports that one of church's features is a tape-recording system used to record services for shut-ins. Building is valued at $200,000.

DECEASED

ev. William D. Ziegler

The Rev. William D. Ziegler, retired pas-r of the Illinois Synod, died April 10 in cksonville, Ill. He was 75.

Born in Wayne County, Ohio, Aug. 6, 877, he was graduated from Wittenberg ollege and Hamma Divinity School and dained in 1906. During the subsequent 7 years of his ministry, he served in eight arishes including Newcomerstown, Ohio; aGrange, Columbia City, Logansport, Ind.; ubuque, Iowa; and Belmont Park and ope-Epiphany, Chicago, Ill.

Surviving are a son, Dillman Ziegler, nd a daughter, Martha, and two grand-ildren.

The funeral service was conducted in Hope-Epiphany Church on April 15 by the Rev. Albert T. Erickson. Interment was in Chicago's Irving Park Cemetery.

ULC CALENDAR

JUNE

1- 4. New York Synod. Trinity Church, New Haven, Conn.

2- 4. Slovak-Zion Synod. St. John's Church, Kenosha, Wis.

9-12. Canada Synod. St. John's Church, Waterloo, Ont.

24-28. Icelandic Synod. Calvary Church. Seattle, Wash.

JULY

7-10. Western Canada Synod. Trinity Church. Edmonton, Alberta

PRAYER TIME

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IN CONCLUSION . . . . . .

SO MUCH HAS BEEN SAID and written lately about the rights of minorities that it seems time to put in a word for the rights of majorities. It isn't healthy to allow the tail to wag the dog.

Something is happening in New York which brings this issue sharply into focus. A minority group there is threatening to break up the Health and Welfare Council unless it is given power to overrule the majority.

New York's Health and Welfare Council is a volunteer agency, a clearing house for information and co-operative effort among social service agencies in the city. Its members are 391 private and public, religious and non-sectarian welfare organizations—53 are Roman Catholic.

THE PROBLEM confronting the council is whether to admit into membership the Mother's Health Centers of the Planned Parenthood Federation. Roman Catholic agencies oppose this, saying they will get out of the council if the P.P.F. groups are admitted. Their objection, according to the spokesman for the archdiocese of New York, is that "attainment of the principal program of the Planned Parenthood group would not only involve immoral practice but it would also do a grave disservice to family life and to the nation."

Last January the council's board of directors voted to exclude P.P.F. from membership, although at the same time they approved its program, policies and services! The 15-5 vote was an effort to conciliate Catholic agencies and prevent their threatened withdrawal. Other agency representatives advocated admission of P.P.F. and held that to exclude it simply because of Catholic opposition was undemocratic.

Early this month a new crisis arose in the council's annual election of directors. Two slates were in the field. One, backed by Catholic groups, was pledged to keep out P.P.F. The other was pledged to secure P.P.F.'s admission. By a vote of 317-259 the slate pledged to admit P.P.F. was elected. Outvoted, the Catholic agencies will therefore doubtless quit the council.

Catholic agencies claimed that their threat to withdraw was not an attempt to use pressure to force their opinions on the majority. However, the New York *Times* commented that "their departure could mean a crippling drop in the council's funds and general public support."

Roman Catholic authorities are eager to protect minority rights in places where Catholicism is in the minority. That same eagerness is not always shown where a Catholic majority prevails.

IT'S NOT EASY to draw the line between minority rights and minority rule. We believe in protection for the rights of all, even those with whom we differ. An analogy can probably be found in the United Nations, where the U.S. and Canada are associated with Communist nations with whose principles we violently disagree. Yet if a decision in the United Nations went against the U.S., we surely would not withdraw. We might growl, but we'd accept the verdict of the majority. That's the democratic way.

The peculiar result of our very considerateness for everyone's rights seems to be the creation of an "oppressed majority." The self-assertion of a minority can lead to a situation where the very rights they so strongly desire are endangered. —ALBERT P. STAUDERMAN

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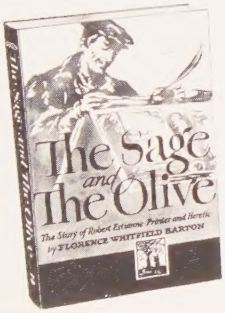

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